The Nation.

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The Week.

When Senator Aldrich got Senator Bailey to admit, on Monday, that an income tax exempting all sums below $5,000 would be class legislation, he wore an air of triumph. Perish the thought that the Republican party should ever commit itself to anything that could be called class legislation! A protective tariff, for example, is always drawn with an eye single to the general good. If anybody could point out in the Aldrich bill one instance of a special favor granted to a woollen or cotton manufacturer from his own State, the Rhode Island Senator would move indignantly to strike it out. For he believes, of course, that every schedule seeks to diffuse benefits equally to all the people. That is why the persons directly interested work so hard, and pay out so much money and bribe right and left, in order to get their particular tariff taxes inserted in the bill. They are dying to bestow the blessings of protection upon the common people, and know that the only way to begin is to secure first the privilege of robbing them.

It was asserted on Saturday, at the meeting in New York of the Academy of Political Science, that professors of political economy who are also free-traders have long been practically debarred from our colleges. We do not suppose that this was intended literally. In fact, the prejudice of protectionists, in this particular, is not so violent as it was twenty or thirty years ago. They used then to cry out angrily about the teachings of men like Professor Sumner of Yale and Professor Perry of Williams, and in the case of the latter, at least, sought to have him removed from his chair. Such a thing they would scarcely attempt to-day. Some latter-day types of professors undoubtedly find more favor in the eyes of protectionist trustees and endowers. A devotee of "the historical method" who gets himself so bogged in the minutiæ of the Hanseatic League that he never flounders out to reach a modern log-rolled tariff; or a teacher who has some metaphysical theory of value in which, as in a fog-bank, he hides all practical details—upon such college men the protectionists naturally look with the tolerance of contempt. And even over the outspoken free-traders in our college chairs, they have ceased to get very much excited, since they have learned that selfishness and greed are auto-intoxicants, and are more powerful with the majority than any disinterested and national policy can be. Still, the old danger is there. No one can tell when a student under some sound and honest professor may be in a position to do something to carry out what he has learned. Mr. Taft was a pupil of Professor Sumner's, and has been heard to say, laughingly, that, of course, he had long since outgrown the purely theoretic teachings of that professor, yet that somehow they did have an uncomfortable way of sticking in his mind.

Senator Stone's advocacy of our withdrawal from the Philippines within the next fifteen years is gratifying proof that this question is not to be allowed to lie undebated because Mr. Taft is so certain that our flag can only be hauled down a century or so hence. No man of sense and weight in either party now rejoices in our conquest of the Philippines; they are never discussed, save with a sigh and a regret that Mr. McKinley could not have read our "manifest destiny" otherwise than he did. As for the Filipinos, Senator Stone but told the truth when he said that theirs is "one long prayer for independence." The bribes we have offered of schools and railroads and better municipal and provincial governments affect them little. The Assembly, which is rapidly losing official favor in Manila, because of its differences of opinion with those in the Governor-General's palace, is, at heart, wholly for independence. Now, the question for practical statesmen in Washington is whether the Philippine Islands should not be neutralized and then given a definite promise of freedom on a certain date. As Senator Stone justly said, nothing could so inspire the Filipinos to progress as such a promise. More than that, there could be no better way of making firm friends of them and entering into close trade relations for all time. Adam Smith wrote that the founding of a great empire "for the sole purpose of raising up a people of customers" was "extremely fit for a nation whose government was influenced by shopkeepers," but for no other. We have attempted by overlordship, with much hesitancy and a total lack of legislative liberality, to make a trade conquest of the Philippines. Why not try the other tack of giving them what they want and earning their eternal friendship?

Mr. Carnegie and the Peace Society are quite within their rights and entirely practical when they urge the President of the United States to take the lead in exerting his influence on behalf of peace. Nothing in Mr. Roosevelt's Administration redounded more to his credit than his successful efforts to bring about peace between Japan and Russia. Must the present President await a war to work for international concord? Obviously not. The Society is correct in pointing out that the action of Germany and England in building Dreadnoughts contingent upon each other's programmes, is highly unsettling and leading to a veritable craze for Dreadnoughts among all nations—even Spain and Austria. The League for Peace, suggested by the late Prime Minister of England, ought to become a reality before the leading nations bankrupt themselves in their insensate rivalry.

Goldwin Smith's citation of our huge pension bills as a warning to Canada to avoid militarism receives added point from the action of the New York Senate. That worthy body has passed a State pension bill granting $6 a month to all soldiers who served in New York State organizations, irrespective of the question whether they served well or badly, were brave or cowardly, or are now rich or poor, strong or feeble. To provide the money, the State is to bond itself for two millions of dollars. Fortunately, if the Assembly concurs, this provision necessitates a popular vote at next fall's election. We cannot believe that so preposterous a measure will finally become a law. The Federal Government is now giving pensions to

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every soldier of the Civil War; why must there be double pensioning? The bill must be written down as merely a final attempt to curry favor with the old-soldier vote. But Canada may well take warning from our enormous pension payments that the injury of war lasts for generations after its conclusion. Goldwin Smith is right in pointing out that the burden of the pensions rests upon "laboringmen who often have plied more dangerous as well as more beneficent trades." Even that, however, is not so bad as the general demoralization of public sentiment which results from these unchecked raids upon the Treasury and the degradation of patriotism by its outright commercialization.

Two Southern Senators showed in speeches last week how great are the difficulties before President Taft in his plans to break up the Solid South. Mr. Bailey of Texas urged in the Senate the political and economic reasons which incline the South to remain unbrokenly Democratic. But it was reserved for Senator Tillman, with his terrible but commendable frankness, to set forth at a dinner in New York the one controlling issue of race hatred. Without mincing his words, he declared bluntly what the South had done, and what it intended to do. People in the North, asserted Mr. Tillman, say that the South must "enforce the laws impartially; but we say we will not." The South Carolina Senator went on to explain that the negro had been deliberately disfranchised, the Fourteenth Amendment nullified, and that now the South proposed to "educate the North" to abandon all its worn-out notions about the abolition of slavery and human equality. It was in the same spirit that Toombs boasted he would crack a slave-driver's whip from Bunker Hill Monument. Such utterances as those of Tillman will, indeed, educate the North, if anything can. What shall it profit the Republican party to gain a few votes in the South and lose its own soul?

Last week's elections in Illinois and South Dakota are hailed as evidence that "the wave of fanaticism" has spent its force. Prohibition was, technically at least, an issue in most of the smaller towns and villages of the commonwealths mentioned. Only fifteen of the thirty-eight more important communities in Illinois expelled the saloon, and the rural districts were but slightly more inclined to no-license. The largest towns, like Joliet, went overwhelmingly "wet." South Dakota divided honors more evenly; but the no-license party only held its own there, the strong minority of the sixty-five balloting towns simply reaffirming earlier Prohibition victories. Contrasted with the Anti-Saloon League's Napoleonic marches everywhere else in the Middle West, all this looks like a sharp halt. Undeniably many voters are now pausing to weigh the promises of brewers and distillers, who in Ohio, for example, have joined with the reform clubs and Anti-Saloon League in securing the passage of a drastic excise law that is expected to drive the disreputable liquor dealer out of business. Wisconsin brewers and retailers are now asking that licenses be automatically annulled at the third violation of a very strict statute. And other States are being informed that the better element in the liquor trade wants a fair chance to prove that model saloons are possible. It is only natural that many voters in Illinois and South Dakota should listen to this request. They are not opposed to beer so much as to the way it is sold; and, if the traffic can be rid of its social and political infection, they may be inclined to make the trial before wrecking a great industry and depriving drinkers of the glass they think themselves entitled to enjoy.

If public schools ought to teach what the public wants, then Massachusetts has just put the finishing touch to the case for vocational training. During the past year the Commission on Industrial Education in that State tried to find out how many pupils in city grammar schools would, if the opportunity were at hand, at once seek instruction in trades and crafts. It was learned that, of the 49,201 pupils in the four highest grades in the thirty-six largest cities, more than 11,000 expect to leave school during the grammar course or at its end. The parents of such pupils in Lawrence, Lynn, Springfield, and Worcester were then asked personally whether they favored the establishment of a local industrial school. More than nine in every ten of 6,829 family heads, representing 9,982 children of industrial school age, answered affirmatively. The commission took special pains to consult with workingmen, who are exceptionally well organized in at least two of the four towns investigated. The answers seem to explode the theory that labor unions are opposed to vocational training. Probably whatever hostility is nowadays shown emanates chiefly from walking delegates and other leaders who see their power menaced by the multiplication of highly-trained laborers whose sympathies and sense of justice may be deeper than those of the union-made apprentice.

The specially interesting fact for Americans in the career of Sir Donald Currie, who has just died, is that abolition of the English coastwise navigation laws in 1849 gave the Cunard Company the idea of starting its Havre line, and so enabled him to demonstrate his rare organizing ability. Up to that time Great Britain had labored under precisely the same absurd, mediæval laws as disgrace this country to-day—prohibiting all foreign vessels from entering the British coastwise trade. So far from injuring British shipping, the abolition of this foolish restriction gave a great impetus to the entire business. Whereas the United States to-day is stolidly afraid to compete with foreigners for our harbor-to-harbor traffic, the English boldly said to their Dutch and French and Scandinavian neighbors: Come over and take our trade, if you can. Lower the rates, if you please; we shall meet your competition in one way or another, and our merchants will profit thereby. To-day, no one in England would dream of returning to the old laws, and Britannia rules the waves with her merchant ships. On the other hand, if American ship-owners are ever seen in the halls of Congress, it is because they are in search of subsidies which they imagine will take the place of energy, enterprise, and wise legislation.

The passing of Abdul Hamid is as unheroic as his life has been. In his own way, he fought to the last; but his weapons were guile, subornation, private and wholesale murder, and he ends his reign as a malefactor caught in the act. The new Turkey could not have become really new so long as the tie with an ugly past was preserved in the

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person of the historic Sick Man of Europe, the Unspeakable, the Great Assassin, whose sinister figure not only dominated the Ottoman Empire, but, to the eye of the world, stood completely for it. The underlying motive of his reign of thirty-three years is said to have been one of fear, fear for his person and fear for his throne. When his elder brother Murad, after a few months of power, went insane, the reform party under Midhat Pasha, without waiting the year required by law, transferred the Khalifate to Abdul Hamid. Midhat looked upon the change as provisional. There is even said to be extant a letter in which Abdul Hamid pledged himself to abdicate in case of Murad's recovery. But to keep the throne he received conditionally, became the great object of the new Sultan's policy. To that end he built up the régime of personal absolutism, for a parallel to which we must go back to Tiberius and his government by delators. His native craft is said to have been displayed in the way he played off the Powers against each other. But how the empire profited thereby is hard to see. Bulgaria, Rumelia, Montenegro, Bosnia and Herzegovina, Cyprus, Egypt, part of Armenia—this is a sufficiently high rate of loss for the lapse of a single generation. Abdul Hamid's craft, then, was best displayed in keeping himself in power.

The very extreme to which the Sultan carried his personal rule turns out to the advantage of the Constitutional régime. In Russia, the Liberal elements had to contend not only against the Czar, but against a court party and a vast sluggish bureaucracy to which the Czar himself was very often a slave. But Abdul Hamid had tamed the Turkish bureaucracy. Of a court party there is, of course, no question. In a government by espionage, it is necessary only to crush the one man who holds all the threads, in order that the whole system shall fall to pieces. Abdul Hamid could plot, but he could not fight. That was shown by the mutiny of two weeks ago. He could bribe his guard to murder their officers. Had the troops run amuck and by a general massacre brought on European intervention, the Sultan's object would have been won. But Europe was not brought in, Abdul Hamid was left to fight the quarrel out with his subjects, and fighting in the open he did not understand. His fate was therefore sealed. The evil effects of his reign will long endure under his successor, Mohammed Reschad. In Asia Minor, for instance, the Sultan's order to slay and burn, once issued, cannot be easily stayed. That is why much turmoil is bound to come in the new Turkey, and why the world must be patient with the men who are to undertake one of the greatest housecleanings in history.

Foreign intervention in Persia appears imminent. Tabriz, which for many months has been held by the Constitutionalists against the Shah, is famine-stricken at last, and the capture of the city cannot be long delayed. Yet Europe knows too well what the seizure of Tabriz by the wild tribesmen making up the Shah's army will mean. There will be slaughter, and all the more pitiful because it will scarcely lead to the firm reëstablishment of the Shah's power. Wars in the unorganized Orient, in Persia as in Morocco, have a painful way of dragging out in an indecisive succession of ups and downs. The south would seem to be even in more complete revolt against the Shah than the north. Should the government's attention be directed away from Tabriz, the probability is that resistance would blaze out again. Such a condition of anarchy supplies Russia with the opportunity she has been waiting for. Her way has been made clear by the agreement with Great Britain which gives the Czar a free hand in northern Persia. Tabriz got its revolutionary alphabet from across the border in the Russian Caucasus, when that region was in active insurrection about three years ago. The revolution in the Caucasus is now dead, but Russia will be only too delighted to step into Persia to help quench the flames that are burning so close to her frontier.

The effect of such a step on internation politics might be important. German diplomacy would be pleased by the move. But not France. Frenchmen have been complaining bitterly of late that the much-vaunted and highly expensive Russian alliance has served them little in time of need. In 1905, when Germany dictated terms to the French government in the matter of Morocco, it was Russia's complete paralysis in Manchuria that furnished the occasion. Germany's recent *coup* in the matter of Bosnia-Herzegovina was made possible by the fact that Russia is still too weak to face an ultimatum. Frenchmen have been arguing that if Russia is to do her duty by the alliance, she must give up her policy of Asiatic adventure and turn her attention to her own internal condition and to her position as a European Power. To become mixed up in Persia—we know what a "temporary" occupation usually is—means that Russia will once more divert a great part of her military strength to Asia, and leave France more anxious than ever.

The British Premier now heads a Parliamentary committee to find out what basis there is for the naval scare. This step was probably decided upon before Lord Charles Beresford put forth the dark hint that there was dreadful trouble in the navy. British naval discipline seems to allow officers in high command to speak with a degree of freedom which in France, a few months ago, cost a vice-admiral his place in the active service. It is a subject which until recently has generally been regarded as outside the field of partisan politics. That emphatically is no longer the case. The Unionist party has attempted to make capital out of the fright. Bye-elections have been fought on it, and it seems almost to be replacing tariff reform as the issue on which the Liberals are to be turned out. It is still something of a mystery why Mr. Asquith and his First Lord of the Admiralty first raised the cry of "Fire." In any case, an authoritative pronouncement by an investigating committee will be of benefit to England's nerves and to the peace of the world.

Alarmist reports concerning the imminence of social war in France continue. The labor movement, we are told, is apparently merging into anarchism. The republic is declared to be in danger. We need not minimize the seriousness of the trades-union movement in France, in order to assert that much of this talk about onrushing anarchy is absurd. We must read such reports in the light of the fact that many Frenchmen find it almost impossible to think of the republic as not being in danger. Often the danger has been real, yet re-

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publican institutions have managed to survive. At the very beginning, there was the danger of monarchist reaction. When Bonapartists, Legitimists, and Orleanists had reduced themselves to a state of deadlock, a new danger to the republic cropped up in clericalism; *voilà l'ennemi!* Then came Boulangism. Then came anti-Dreyfusism. Then came the Church once more, and its defeat in the Separation Law. Now come the labor unions, anti-militarism, and anarchy. It is no paradox to assert that in this latest danger, the French republic has much cause for satisfaction. For when the alarm turns to the fear of social revolution, it would mean that the old fear of reaction is pretty well gone. And that is quite true. Very few Frenchmen take the Monarchist parties seriously. In the elections, the Royalists and Nationalists have been rapidly approaching the vanishing point. If France is compelled to face serious social and economic problems, it is only what other nations are compelled to do. At least, the republic can take up the problem without fear of being stabbed in the back.

It is the practical aspect of the triumphs of Count Zeppelin, the Wright brothers, and other daring pilots of the sky, which has held the mind and fired the imagination of most people. But the matter has its interest also for the speculative intellect. The theoretical side is beginning to engage the attention of thoughtful men. The airship raises questions not only of commerce and of war, but of law, both private and international. As Europe is in advance of the United States in practical experiments in aeronautics, so she is in discussion of the changes which the conquest of the air is certain to bring about in local legislation and also in the law of nations. Last year the first book on this subject was published, "The Airship in Domestic Law and under the Law of Nations," by Prof. Friedrich Meili, professor of international private law in the University of Zürich. The author has a suggestive article in the *Frankfurter Zeitung* of April 9 on the new conceptions of law which the art and practice of aeronautics are bringing in their train. The automobile has affected private rights and the police power in many important ways, but it is obvious that the airship will cause many more and more profound modifications. Take, for example, the matter of trespass. Under established doctrines, a man's property in the soil extends to the stars overhead. But can he, then, cause the arrest for trespass of an aeronaut passing a half mile over his house or farm? Can he set celestial spring guns, or hire watchmen in captive balloons, for the effectual preservation of his especial section of the air from intruders? One sees that old ideas will have to be altered. Consider also the whole range of queries respecting actual damage caused by dragging anchors or ballast thrown overboard or by an unexpected and uncontrollable descent. The prospect of litigation over such things seems infinite, and settled legal principles appear inadequate to deal with these cases. Professor Meili's deliberate conclusion is: "As against the airship of the future, the protection afforded by existing laws safeguarding private rights is wholly insufficient."

Another long series of legal questions arises in connection with the liability of the owner or operator of an airship. When trade routes through the air are established, and goods and passengers are freely and regularly transported, is the law of common carrier to be applied? In case of accident to any of the airship's crew, is the doctrine of fellow-servant to prevail? It would seem that a whole new code of laws relating to the rights of passengers and of the personnel on airships will need to be enacted. Our Zürich professor therefore calls for a mixed commission, made up of jurists and aeronauts, to discuss the entire complex subject, and to recommend legislation. His own conviction is strong that, in the matter of damages for those wounded or killed on or by flying machines, the liability of the proprietor, or owning company, should be made absolute. It is, however, the status and treatment of airships under the law of nations which present the most urgent and puzzling questions. Something was done at the Hague Congress to regulate the use of military balloons, but that is a case aside. What we are concerned to know is not so much what the laws of war will have to say in the future about the employment and functions of airships, as what may be the international regulations for peaceful intercourse and commerce by means of aerial ships. We can already see how protectionist countries are shuddering at the thought that their tariffs may be made dead letters, and their custom-houses tenantless, by means of airy navies, stealing undetected into the interior. How can we compel an airship to come to anchor under a given cloud, or to discharge its freight at the top of a specified tower? Must all our custom-house agents become expert aeronauts, and cruise upon individual aeroplanes in swarms throughout our atmosphere, in order to prevent smuggling? Or will the very progress and triumphs of the science of aeronautics make the whole system of protection look more obsolete and senseless than ever, so that the nations may come the more readily to abandon it?

THE TARIFF MUDDLE.

The Senate persists in doing its worst with the tariff bill as it passed the House. Under cover of two or three improvements—as in the glove and hosiery schedules—Senator Aldrich has been quietly taking away one good feature of the Payne bill after another, introducing new classifications and changing ad valorem to specific duties—that way the tariff "joker" always lies—ripping the cotton schedules and silk schedules to pieces and re-writing them with all kinds of uncertainty and trickery. It is now announced that the Senate Finance Committee has completed the work of knocking out of the House bill all the remaining provisions that looked like keeping the Republican party's pledges. In the first draft of the Aldrich bill, iron ore was taken from the free list; now wood pulp is also to be taken from it, and hides, and coal, and oil. If this process goes on and is consummated, we shall soon be back to the Dingley bill, or worse. Such a measure as the Senate is slowly putting together will in no sense meet the expectations of the country, the promises of the party, or the demands of President Taft.

It is already plain that the leading Republican Senators have played the President false. They have pretended to favor and to further his plans for a revision of the tariff downwards, though all the time they were scheming to take care of their manufacturing friends by keeping the protective rates as high as ever, if not higher. It was trustingly said that, this time, Senator Aldrich

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was going to take a "large view" of the tariff; that his main interest was in the finance bill which he plans to bring in next December, and to which he hopes to attach his name as to his monument of statesmanship. Tariff revision he was simply anxious to get done honestly and speedily, that it might be out of the way of the more important measure next his heart. But it is hard to teach an old dog new tricks, even if he wants to learn them. For so many years, and during the framing of so many tariffs, the watchword of schemers and plotters has been "see Aldrich," that the force of habit could not be broken. They have been "seeing" him for weeks past, and have been coming away saying with winks to their friends that they had "fixed" it.

Senator Hale appears to have been almost as potent as Aldrich in bedevilling the Payne bill. Apparently it is due to his insistence, and to the log-rolling combination which he got up, that the decision to take wood pulp off the free list, and to increase the duty on printing paper, was reached. The fact that the agreement involved taking hides from the free list, and so sacrificing one great interest of New England, appears not to matter to this New England Senator. Since Mr. Hale thinks that it will hurt Maine to have free wood pulp, he will fight to have it taxed; and he is perfectly willing to make an arrangement whereby everything else that is free shall also be taxed. And Senator Hale has in his hand not only tariff favors to exchange, but legislative favors with which to bargain. As Chairman of the Committee on Appropriations, he has vast power to make or break other Senators. Also at the head of the Steering Committee of the Senate, and prominent on the Committee on Naval Affairs, he has a great amount of special legislation at his disposal. All these resources he is understood to be ready to use in order to carry his point in tariff matters. With two such men as Hale and Aldrich lending themselves to the underground conspirators, and interposing their huge bulk athwart the path of reasonable tariff revision, it is not surprising that the Senate bill is rapidly going from bad to worse.

What is to be done? Who will put a hook in the nose of this Senate leviathan? There are signs that the stand-pat Senators are presuming too much upon their brute power. Mutterings of revolt have been heard from within the Senate Chamber itself. Outside, there can be no mistaking the sentiment of the country. Even thoroughgoing Republican newspapers are saying openly that the Senate bill will never do. The day has gone by when a wicked tariff could be enacted in a corner, and no one the wiser. Public feeling is now much more sensitive on that subject, and public information more extensive. The embattled ladies of Chicago showed what could be done by organized resentment at proposed tariff taxes of an outrageous sort. All over the land, the forgotten consumer is ready to rise in similar protest, if the right leader presents himself. But who is that leader to be?

In our opinion, the President will have to take the lead, at one time or another, in one way or another. He is peculiarly the people's representative, in this matter, their directly elect. His pledge was explicit to summon Congress in extraordinary session to lighten the burdens of tariff taxation; and he cannot stand by unconcerned and see Congress, or one branch of it, going to work to make those burdens heavier. It will be necessary for Mr. Taft to declare himself. He may choose to make his position clear when the bill goes to conference, and may urge the House to stand firm against the greedy demands of the Senate. It may be needful for him to let it be known that he will veto the bill if its more flagrant outrages upon decency and denials of justice are allowed to stand. That would give even Aldrich and Hale pause, and might compel them to surrender on pain of seeing leadership in the Senate pass to other hands. Some way out of the muddle must be found. By the Senate bill, the Republican party is threatened not only with failure, but disgrace. We look to the President to show the initiative and vigor needed to avert the catastrophe.

HOW WARS ARE MADE.

Émile Ollivier, the Minister under whom France went to war with Germany in 1870, has now brought his reminiscences, which he has been publishing in the *Revue des Deux Mondes*, down to "The Preliminaries of the War." The article is especially profitable reading, at a time when the tension between Germany and England is almost what it was between Germany and France, thirty-nine years ago. For in these pages of the man who was thought to have entered upon a bloody war with *cœur léger*, we see how a government that really dreads the sword may be driven into drawing it, and we are shown what is the nature of the force which exercises that fatal compulsion. The fair inference from M. Ollivier's narrative is that it is not statesmen who make wars, in modern times, not soldiers, not monarchs or Presidents, but hysterical public opinion, an inflamed and foolish national pride, a reckless press.

In several respects, the facts which M. Ollivier here sets forth, most of them with documentary evidence, will serve to rectify historical judgment. It has been said that the Emperor Napoleon wanted war. His Minister shows how numerous and unusual were the steps which he took in seeking to avoid it. Some of these negotiations had been kept a secret to the present day—some of Napoleon's approaches to foreigners were not known even to his Minister for Foreign Affairs. The common story is that the French went into the war despising the military power of Prussia. Ollivier shows us a Council of State listening to the reports of marshals and generals, and never for a moment indulging in the delusion that the war would be a military promenade to Berlin. It is true that Le Bœuf thought the French army stronger than the Prussian, but never concealed his conviction that the struggle would be desperate, unless the French could first mobilize and win early successes; and Chevandier, the officer best informed about the Prussian military organization, warned the Council that it was vain to count upon anticipating Moltke. Thus with expert opinion divided, the Ministry averse to war, the Corps Législatif well in hand, the Emperor anxiously looking for a solution short of an appeal to arms, conditions in those early July days of 1870 certainly looked as if peace were possible, even probable.

What, so far as the French were concerned, brought on the war? What was it that at last frightened Eugénie and made her use her influence over Napoleon in behalf of war, on the ground that the dynasty would not be safe without it? It was, as Ollivier clearly shows, an explosion of public rage. The people

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were, he writes, much less masters of their passions than were the Ministers, and burst into extravagant demonstration and wild threats. Lord Lyons, writing to his government from Paris, put the case exactly when he said:

> It is impossible not to perceive that the feelings of the French nation would forbid the government, even if it wished, to acquiesce in the accession of a Hohenzollern Prince in Spain.

It was even then apparent that the responsible authorities were being swept away by the mob. The Parisian newspapers were more powerful than Ministers. Bismarck once declared that the press had never yet made a war by itself—he said that before our war with Spain!—but at that crisis he knew how to drive the French press to fury, for his own purposes. One of the ways in which he did it, as Busch has revealed, was by sending articles to certain German newspapers, not supposed to be officially inspired, the aim being expressly to inflame the French as well as feed the war-spirit at home. In view of this historic instance, the attitude to-day of portions of the English and German press is more ominous than all the Dreadnoughts built or building.

This melancholy experience of the French government in 1870 has a parallel in that of the American government in 1898. President Pritchett has recently published in the *North American Review* his recollections of repeated conversations with Mr. McKinley, after the war with Spain broke out. Brought into close and confidential relations with the President, Dr. Pritchett often heard him declare that the war was wholly unnecessary. One phrase of McKinley's was that he could have obtained all that we desired of Spain "if they had let me alone." The yelling of the press, the insensate clamors of the people and of Congress, the bloodthirsty sermons and prayers of clergymen—it was they that made the war.

This is not to excuse Ollivier or Napoleon, nor to exculpate McKinley. The latter, in admitting that he was driven from his conscientious convictions by a howling mob, passed upon himself the severest condemnation. It is a statesman's business to see to it that he is "let alone" in the path of duty and honor, when fateful issues are at stake. He should not allow crazy people to have their way, except as they advance over his dead body. If President McKinley had been cast in heroic mould, or had had the courage to face temporary unpopularity, he could have taken that suppressed Easter appeal and promise of the Queen-Regent of Spain in his hands, and gone to the country with it in a way to have stilled the shrieks and prevented the war. But we cannot count upon Providence always providing a popular government with leaders of the stuff to defy the mob; and so long as we are exposed to the danger of weak and timid rulers, we must recognize also the peril of the mob-spirit, fed by and feeding irresponsible and conscienceless newspapers.

REFORMING NEWSPAPER READERS.

The problem of reforming newspapers has been so long discussed, with such meagre results, that it is a relief to hear of the reform of the newspaper reader being undertaken. That is the real home for this kind of charity to begin at. First catch your newspaper reader, and fill him with so deep a disgust at what is trivial and vulgar and sensational and indecent that he will make a powerful demand felt for better newspapers, and better newspapers you may have some hope of getting. The trouble is that this demand is, in general, left so feeble and inarticulate. That it exists at all, it sometimes takes an unusually shrewd editor to discover. One such, in a large city of the West, who had been placed in charge of a paper of the shrieking order, looked about him and perceived that there was a large element of university-trained men in that town who might like to be addressed as reasonable human beings. He urged the proprietors of his newspaper to leave off bellowing, and the result was a very gratifying increase of both prosperity and influence. Per contra, we know of another newspaper, in a city filled with cultivated people, which recently changed owners and lapsed into the yellow variety, with the consequence of displeasing and losing a great many readers, to the consternation of the new régime. These instances imply what could be done by means of newspaper patrons, if they could only be reformed.

A beginning of the work has been made on a modest scale in England. The English press has not yet fallen to our lowest levels, but is rapidly hastening that way. The same effects of sensational and childish methods of journalism are observable there as here. Those interested in education and social reform see the need of fortifying people against the intellectual vacuity and the moral disintegration which come from steady and unwinking reading of silly or coarse and reckless sheets. Accordingly, a first step has been taken by the Clubs' Industrial Association. This organization, situated in the north of England, has recently formed a "newspaper class" for working girls. The object is to teach them what papers to read and what to avoid, and also what parts of any given newspaper to give chief attention to and what to skim or skip.

The idea seems excellent, as driving directly at the great lack in all this business, which is the lack of discrimination. To vast numbers of people, all newspapers look alike. Print is print, in whatever guise it presents itself, and is a thing sacredly to be received. You will see clergymen and benevolent silver-haired ladies turn from reading a religious paper to a perusal of the *Devil's Own*, with no sense of jar or shock. In the universal flux of judgment and jumble of opinions, the power of making distinctions seems to have been lost. Long habit inures even young girls to displays of newspaper vulgarity which, in any other form, they would think repulsive. "It is only those ridiculous newspapers," they say. Now, the first aim of education is to seek to give the ability to discriminate, to know what is good and what is evil; and the responsibility of educated readers, who go on patronizing venal or demoralizing newspapers, is much greater than that of the unthinking and ignorant. The latter can, perhaps, be taught to be a little more fastidious, but what of those who already know, and who profess to be select in their taste and associations, yet who act as if they cared not how soiled are the papers which they take in their hands?

The discrimination which it may be hoped the reformed newspaper reader will exercise, goes further. It will deal not alone with the choice of the journal to read, but with that of what matter in it to read. There is a great amount of newspaper reading which can only be called slavish. People bury them-

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selves in the pages and devour them from the first headline to the last personal item. An appalling dissipation of energy and dulling of the mind cannot fail to befall many in consequence. They exhibit an abject reverence for the printed word that is fairly Arabic; and they pore over the intellect-destroying columns with an intentness that is truly marvellous. A man ought to be trained, or to train himself, to look for his own in reading any newspaper. He should chiefly consider, as Coleridge did in reading the Bible, that which "finds" him. The proportionate amount of time to be devoted to mere news, to discussion, to literary features, to financial reports, to criticism in art or music or drama—all this is something which intelligent readers ought to be able to work out for themselves. Many of them, we suppose, do so; the others, and the blankly ignorant, may well appeal to the compassionate aid of reformers.

President Hadley of Yale was quite right in his recent contention that we cannot make great progress in improving the intellectual and moral tone of newspapers, until newspaper readers and patrons are improved. Until they learn to discriminate, journalism will find it easiest to be undiscriminating; until they insist upon measure and reason, exaggeration and clamor will continue to rule the columns; and brawling ignorance to give judgment all day long. These English reformers of the newspaper, who take hold of the business by the right end, are to try to teach people what papers are worth reading, and how to attain a consistent and useful point of view in reading them. There is neither copyright nor tariff to prevent the use of the same idea in this country, where the need of something of the kind is great.

THE PRETENSIONS OF SOCIOLOGY.

Much is heard in these times of sociology. The proverbial "man in the street," who is supposed to notice nothing apart from his business and sporting interests, save what in some way jostles him and thus intrudes on his attention, has heard of sociology as a science that understands all about society and its make-up, and that is thus able to say what is the correct thing. Even the vaudeville hall has heard of it, as a sociological treatise supplied the phrase "trial marriage," used as a refrain in the topical song, "No Wedding Bells for Me," with which all the music-halls resounded until it wore itself out. Those who do not stand in a merely impressionist attitude to life, and who attribute to scholarship the duty of acting as a conservator of mental and moral values, have also heard of sociology, and are puzzled by it. They find it appearing as a sponsor for schemes of revolutionizing the family, the home, and the state, and they feel both perturbed at the prospect and perplexed by the difficulty they have in reconciling such projects with the respect they feel for science. Disturbance of this character is augmented by a belief that sociology is a new science which is derived from Darwinism, and which hence possesses the authority belonging to a doctrine generally accepted as applying to all forms of life and to all institutions arising from the modes of life. An impression has been made to the effect that scientific grounds have been established for the opinion that marriage, family life, society, and government are mere accidental cohesions which may now be superseded by more rational arrangements upon principles expounded by sociology. Pretensions of this character are certainly made in the name of sociology, and it therefore becomes a matter of public importance to inquire what this new science is and what basis it has for its claim of authority.

I.

Sociology has no connection with Darwinism except by an imputed affiliation, which on examination is found to possess no better warrant than the tendency toward syncretism that always appears when a great scientific or philosophical system dominates the country of thought. There is, then, a strong propensity on the part of system-builders to bring their own possessions within the shelter of its massive parapets and bastions. In this way sociology has been annexed to Darwinism, but it does not belong there. The term was invented by Auguste Comte to designate those branches of "organic physics" which deal with human society. The volume of his "Philosophie positive" that introduced the word "sociology" was published in 1839—twenty years before the publication of the "Origin of Species." J. S. Mill, who was much influenced by Comte's speculations, started the use of the term in England, employing it in his own writings as early as 1843. Harriet Martineau's translation of Comte's works was published in 1853. She had great expectations of Comte's system, believing that in it students would find "at least a resting-place for their thought—a rallying-point of their scattered speculations—and probably an immovable basis for their intellectual and moral convictions." Both resting-place and rallying-point are still to seek. Profs. Albion W. Small and George E. Vincent of the University of Chicago, in their manual for the study of sociology, expressly warn students not "to regard Comte as an authority in sociology." They remark that "all that is of permanent value in the six volumes of 'Positive Philosophy,' and in the four later volumes entitled 'System of Positive Polity,' might be reported in a few paragraphs."

Darwin made no use of Comte's terminology, but this of itself is not significant, since he wrote strictly as a naturalist and never made the slightest attempt to formulate a system of philosophy. It is significant, however, that the term sociology has never commended itself to Darwinists, even when considering implications of the master's views on the origin and nature of humanity. Haeckel, whose systematic exposition was followed by Darwin himself with lively interest, took a survey of the field claimed by sociology, but he proposed an entirely different terminology, which will be found in Table I of his "Evolution of Man," 1874. It may be doubted whether the use of the word sociology as a term designating social science would have survived the impact of Darwinism if Herbert Spencer had not adopted it, which he did as early as 1859. In his "Autobiography" he referred to his borrowings from Comte rather regretfully:

> Save in the adoption of the word "altruism," which I have defended, and in the adoption of his word "sociology" because there was no other available word (for both which adoptions I have been blamed), the only indebtedness I recognize is the indebtedness of antagonism.

Darwin's "Descent of Man" was published in 1871, but his views as to the particular causation of the human species do not appear to have had any effect whatever on Spencer's preconceived ideas of social science. Spencer's "Study of Sociology" was published serially in England and in the United States in 1872, and in book form in 1873. It makes only a passing allusion to Darwin, and then only with respect to his services in demonstrating the indefinite modifiability of species, elsewhere mentioned as "one of the cardinal truths which biology yields to sociology." Spencer's system was always expounded independently of Darwin's views. It was Spencer's labors that brought sociology into vogue, but he seems to have shared the fate of Comte in that his system is now regarded as defective and inadequate. Small and Vincent inform the student that "Spencer's sociology ends precisely where sociology proper should begin."

II.

What, then, is sociology? It is impossible to say, save that it deals with social phenomena; but this affords no definition, as the same may be said of history, politics, statistics, and other

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sciences gathering their data from observation of mankind. In his "Pure Sociology" Prof. Lester F. Ward mentions twelve definitions of sociology already in existence, and then he proceeds to add another of his own. What claim has any body of knowledge to rank as a science whose students have yet to arrive at some agreement as to what it is or as to how it is to be defined? Sociology has not yet established any claim to be accepted as a science. Leslie Stephen, in his presidential address at the annual meeting of the Social and Political Education League, London, March, 1892, thus summarized the situation: "It may be stated that there is no science of sociology properly scientific—merely a heap of vague empirical observations, too flimsy to be useful in strict logical inference." The situation has not improved since then. Writing in 1902, Professor Ward said:

> I do not claim that sociology has as yet been established as a science. I only maintain that it is in process of establishment, and this by the same method by which all other sciences are established. Every independent thinker has his system.

The latest official bulletin is probably that issued by Professor Small. In an article contributed to the *American Journal of Sociology*, July, 1908, he says:

> Whether or not there is, or ever shall be, a science of sociology, there is and will hardly cease to be something which, for lack of a better name, we may call the sociological movement. This movement clearly vindicates the sociologists.

This, of course, suggests the query, What, then, is the sociological movement? What vision has it of fresh fields of knowledge that suggests the need of a new science to garner the results of research? We are told that the movement is fundamentally "a declaration of faith that the closest approach to ultimate organization of knowledge which finite intelligence can ever reach must be a formulation of the relations of all alleged knowledge to the central process of human experience." But has not that been the object of philosophy ever since it originated in ancient Greece? At any rate, it is clear that this movement, this faith, on its own showing, has no right to rank as a science or to set up any claim of authority.

III.

Accepting for the present the plea of confession and avoidance that is offered by the exponents of sociology when its scientific pretensions are challenged, let us consider it as a movement. In this respect, too, on its own showing, it is quite bewildered. It does not know whence it starts, or whither it is going. J. H. W. Stuckenberg, in his "Sociology, the Science of Human Society" (1903), has to admit that the very nature of the subject which sociology proposes to treat is yet to be settled. He remarks that "society is the new world which is still waiting for its Columbus"; and, again, that "the nature of society is the profound problem whose solution is the key to all other solutions." Darwin has offered a solution of this problem, namely, that human society was evolved from brute society by stresses resulting from the group incidence of natural selection, so that human society was shaped by the life of the community precisely as bee nature has been shaped by the life of the hive, certain distinctive organs and capacities being developed in the individual, not primarily for individual advantage, but for the advantage of the community. Thus Darwin's theory coincides with Aristotle's doctrine that man is born a political animal. In any period before the formation of society, the human species did not exist, but at the most only simian species with potential capacity for humanization under appropriate conditions. All theories postulating the existence of natural rights enjoyed by man before he was united with his fellows in social and political relations, collapse at once if Darwinism be valid. And yet, on this fundamental point of trenchant importance as regards system and terminology, sociology is distracted. On the one hand, Prof. Franklin H. Giddings declares:

> There is hardly a single fact in the whole range of sociological knowledge that does not support the conclusion that the race was social before it was human, and that its social qualities were the chief means of developing its human nature.

On the other hand, Professor Ward rejects the conclusions of Aristotle and Darwin, holding in express opposition to them both that man was not originally a social animal, but "that he was descended from an animal that was not even gregarious by instinct, and that human society . . . is purely a product of his reason, and arose by insensible degrees, *pari passu*, with the development of his brain." No disagreement could be more radical than this. The Darwinists hold that socialization developed the human brain; the anti-Darwinists hold that the human brain developed socialization. No wonder, then, that, lacking any base of operations, the movement is nothing more than desultory roving in all directions.

The unsystematic character of the movement accounts for its marked tendency to fall into errors, that might be avoided by recourse to established science. Sir Frederick Pollock, in his "History of the Science of Politics," remarks that "after Burke it was impossible for any one in England to set up the Social Contract again, either in Rousseau's or in Locke's form, for any effectual purpose." But sociologists in America do that very thing. Sociological discussion of the nature of government reads like an ardent revival of Rousseau's political philosophy. Professor Ward, in his "Dynamic Sociology" (Vol. II, p. 212 *et seq.*), argues that government was originally a system of imposture:

> It is evident that man in a supposed unrestrained state, in which none of his own race have the power to deprive him of any pleasure which he may seek, and be able to secure, would be far happier than in a condition where half of his desires which might otherwise be gratified are forbidden that gratification by the laws of government.

What is this but Rousseau's state of nature? If Darwin be right, in this "unrestrained state" we should not find men at all; perhaps not even animals so closely akin to men as the anthropoid apes. But Professor Ward makes this hypothetical state of nature the basis of his argument:

> Having arrived at a rational conception of what kind of a being man was before any society existed—that is, before the essential conditions of society, populousness, existed—we are better able to understand how society and government should have come about.

If man was in a state of happiness when there was no government to restrain his impulses, he was defrauded in some way when government was instituted. Hence Professor Ward concludes that government is essentially a usurpation:

> It must have been the emanation of a single brain or of a few concerting minds, the special exercise of a particular kind of cunning or sagacity, whereby certain individuals intent on securing the gratification of the special passion known as love of power, devised a plan or scheme of government.

If this be so, then government is a thing to be got rid of as soon as possible. That is just what Professor Ward holds to be the end of social effort and the blessed consummation of the labors of sociologists. What men and women are struggling to attain is "freedom to do as their desires prompt them, and to be their own judge of the rightfulness and justness of their actions." Hence robust sociologists contend that we should all be as free to find our affinities as cats or dogs. Suggestions of trial marriage are made simply as a temporary palliative of an enslaving institution. The trouble with divorce laws is not that they are loose, but that there should be any laws at all. Human beings should be free to mate as they please, and separate as they please, like other animals enjoying their natural freedom.

We have here an instance of what is a striking characteristic of sociology. It gives a hospitable reception to notions examined, discredited, and rejected by established science. After a hard struggle political science has got rid of the noxious fallacies generated by French

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ideology in the eighteenth century. They now reappear as doctrines propounded by sociology. And so, likewise, in other branches of science, sociology appears as an interloper, proclaiming that the work must all be done over again, and so it starts to rake the refuse heap. It is a whimsical situation. Sociology admits that it has really no scientific credentials, and yet it claims sovereign authority in the field of science. Prof. Edward A. Ross of the University of Nebraska, in his "Foundations of Sociology," says: "It aspires to nothing less than the suzerainty of the special social sciences It expects them to surrender their autonomy and become dependencies, nay, even provinces of sociology."

These remarks are made in discussing the "problem of coming to terms with the special social sciences, such as economics, jurisprudence, and politics," and it is anticipated that "the workers in long-cultivated fields will resist such pretensions." That is very likely—the more so since sociology invites them to turn back to old errors. In America, although not to any extent in Europe, sociology, considered as a scheme of methodology, has made some impression on scholars in established sciences. There was a time in this country (chiefly owing to Spencer's influence) when there was, perhaps, a preponderance of scientific opinion to the effect that the scheme was theoretically feasible, and that sociology would eventually be established as a comprehensive system of science. I myself held that opinion at one time, and, impelled by it, I read extensively in sociological literature. But I finally concluded that if Darwin was on the right track, sociology was on the wrong track. Political and social phenomena can never be fully interpreted as results of individual activities. The attitude of sociology is precisely like that which a biologist would adopt if he should endeavor to discover the causes of the formation of tissues by scrutiny of the characteristics of individual cells instead of by consideration of the growth and development of the organism that includes the cells and conditions their activities. The true cause of the difficulties which the exponents of sociology have in formulating it, is that in reality there is no basis for it as a science. All its troubles come from its primal trouble that its fundamental concept is an illusion. Hence it is doomed to error by its nature. In endeavoring to substitute its elaborate ideology for existing scientific system, it is not going forward, but backward. All of the material with which it attempts to deal, according to the various definitions given of its purpose, is already allotted to better advantage. Take from it what belongs to psychology, history, anthropology, ethics, civics, jurisprudence, economics, statistics and charity administration, and there is nothing left of value. So far as sociology differs from established sciences, it is an asylum for their castaways.

V.

In considerations like these one should bear in mind Huxley's wise observation that "there is no greater mistake than the hasty conclusion that opinions are worthless because they are badly argued." Sociology may be worthless, but the streams of sentiment from which its fogs arise are by no means worthless. Professor Small points out the thing that counts when he says that even if there is no science of sociology, there is the sociological movement. There is, indeed, a world-wide movement for social reform involving extensive readjustments of public order and of governmental function. Civilization is apparently engaged in the dangerous but periodically unavoidable process of exuviation, when old forms are cast and new forms are shaped. But in Europe this is a political movement, and if in the United States it is regarded as a distinctly sociological movement, American scholarship is at fault. If sociology lacks scientific validity, it can not give safe guidance to any movement and its invasion of the political arena is an added peril. Hence it is impossible to follow Professor Small's logic when he holds that the movement "clearly vindicates the sociologists." It may account for the activity of the sociologists and for the attention their projects receive, just as the prevalence of disease accounts for the activity of quacks, but it certainly does not vindicate them. Apart from the general futility of sociology considered as a science, the American brand of the article is exposed to especial condemnation from the aid and comfort it gives to charlatanry. Instead of inspiring caution, it encourages haste, levity, and sensationalism in dealing with social problems. The official address delivered at Atlantic City, December 28, by the eminent sociologist, Prof. S. N. Patten of the University of Pennsylvania, is open to such charges. Among similar matter, he says: "No argument is good in a book or in a classroom unless it could convince the million readers of a daily paper and could find place in the campaign-book of a political party." Indeed! Thus sociology commends itself to people who mistake reverie for thought and feeling for judgment; who reach emotional conclusions from sentimental assumptions, and who impute to their projects the merit of their motives. We shall be lucky if we get through the present era of Jacobinism in ethics and politics without serious disaster.

In the ordinary course of scientific progress error is eliminated by discussion and concepts found to be invalid are discarded. If the invalid concept was of vital importance, then the terminology derived from it is also discarded and a new terminology is evolved. The process is illustrated by the way in which chemistry superseded alchemy. A similar fate seems to impend over sociology, but until the reconstruction of political science on Darwinian principles, now taking place, advances beyond the present stage of collection and verification of data, and has some generalizations to propound, sociology has its day. The matter might be left to right itself if sociology preserved the proper scientific habit of reserve as to provisional and tentative conclusions. But since it has gone into the forum to harangue the mob, it is the duty of whom it may concern to follow it there and to give notice that it possesses no authority whatever. If anything is urged in the name of sociology the fit rejoinder is that there is no such science.

Henry Jones Ford.

Princeton, N. J.

NEWS FOR BIBLIOPHILES.

"New England's First Fruits," London, 1643, is usually accounted the first of the tracts on the conversion of the Indians. It was issued anonymously, and efforts to learn the author have met with no success. Worthington C. Ford records his attempt in the Proceedings of the Massachusetts Historical Society, and his conclusions have been accepted by capable bibliographers. The first president of Harvard College, Henry Dunster, was among the earliest to believe in teaching religion to the Indians in their native tongue, and in this preceded John Eliot by some years. As the second part of the tract relates to the college, it must have been prepared by Dunster, and his known interest in the Indians points to his authorship of the first part, which relates to their conversion. The third part was prepared in England, and by one who was closely connected with the trial of Mrs. Hutchinson and the antinomian troubles. From a comparison of title pages, and an examination of the names of the London printers of New England writings, Mr. Ford concludes that Hugh Peter and Thomas Welde, then agents from Massachusetts in England, were the writers, and that Welde was more immediately responsible for the issue. It is impossible to give the details brought forward in support of this view. The paper will repay study.

In a private library in Boston has been found a copy of the first edition of Milton's "Paradise Lost," with a hitherto unknown title-page. As is well known, there are a number of different "bindings of the first edition," the variations occurring in the title pages. This copy purports to have been "Printed by S. Simmons, and are to be sold by T. Helder, at the Angel in Little Brittain, 1667." While this title answers generally to that described in the Christ's College catalogue as the eighth binding of the first edition, it differs from it in the very important matter of date, being two years earlier, and thus falling

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into the year the poem was first issued. The volume has been in the family for more than fifty years, and bears no evidence of being manufactured. As in so many instances, the wire marks of the paper of the title are different from those of the paper in the body of the volume. Simmons did print an edition in 1668, but Helder's name is not on that issue. Can another copy of his 1667 imprint be traced?

Correspondence.

WHEAT CORNERS AND THE PROTECTIVE TARIFF.

To the Editor of The Nation:

Sir: The recent attacks on Mr. Patten and his associates for bringing about the wheat corner, suggest the inquiry: Why is the wheat corner a bad thing? What harm does it do?

That it raises, for a short time, the price of wheat, is clear enough; but what harm is there in that? Exactly the same thing, only for a longer time, is done by the protective tariff. And we all know what a blessing that is! All duties that are protective—as distinguished from those that are for revenue only—depend, for their efficacy, upon their success in keeping commodities out of the country, so that United States citizens may thus be driven, as by a club, to buy in this country goods that are either dearer or of poorer quality than those made abroad. In this way the price of the commodity is raised by the tariff. That this raising of prices is a blessing to the community we all know; for such has been the teaching of Republican sages since the existence of their party. To go no farther back than twenty years or so—did not Benjamin Harrison explain to us then that "things can be too cheap," and that "a cheap coat means a cheap man inside of it?" And, if this be true, is it not equally clear that "a cheap loaf means a cheap man outside of it?" Undoubtedly it does. The second maxim follows irresistibly from the first. For, in these matters, there surely can be no distinction between food and clothing, or between outside and in. But, since this is so, what harm is there in Mr. Patten and his corner, and the consequent dearness of the loaf? What greater calamity can befall a community than to be made up of cheap men? (I may parenthetically remark, that, by logical inference from Mr. Harrison's maxim, we find that, as the air we breathe is, in dollars and cents, worth nothing whatever, it is clear that those who breathe this worthless atmosphere must, of necessity, be equally worthless themselves.)

From these dread calamities we have been rescued by those who, in order to provide revenue not for the Treasury but for themselves, have taxed food, clothing, and nearly every necessary of life, and who would undoubtedly tax the air we breathe, if there were any means of getting at it. Yet many Republicans in high office are foremost in denouncing Mr. Patten for doing, during the last few days, the very thing that their party has done since its foundation. Mr. Wilson, the Secretary of Agriculture, in speaking of the wheat corner, says: "Those who attempt to keep prices up at present rates expect to get their money out of the common people—the consumers." "Out of the common people—the consumers!" Out of whom, then, in the name of Heaven, have the iron men, the wool men, the sugar men, the plate-glass men—and all the other corrupt tariff beneficiaries expected to get—out of whom have they succeeded in getting—*their* money, for more than forty years?

I am no defender of Mr. Patten or his methods; but it is only just to say that, in bringing about the wheat corner, he has merely availed himself of his capital, and his superior skill and foresight. He has been guilty of no falsehood or hypocrisy. He has made no pretence of being actuated by any motive other than that of making money. And, lastly, he has not said that he wants the money merely in order to pay high wages to his employees. From this ancient and hoary lie—so frequently uttered by protectionist manufacturers, so necessary to allure the labor vote to the support of protection—Mr. Patten's record at least stands free.

And, so far as is known, he has resorted to no corrupt methods. He has not by making enormous campaign contributions, purchased from the government the power to levy a tax upon those "common people, the consumers," who are the objects of the tender solicitude of Secretary Wilson. It is true that there is a heavy tariff on imported wheat, but Mr. Patten is not the cause of that—it was in existence long before he was thought of—it was not imposed at his request. In fact, the wheat tariff was enacted merely to delude the farmer, so that, in the event of his complaining of protection on the commodities he is obliged to purchase, he can be told that his wares, too, are protected. The truth, of course, is that the farmer is not protected at all, as this country is still an exporter of grain.

In this fact lies, I think, the explanation of the support that has so far been given to the protective tariff—just as in the resentment occasioned by the wheat corner we may see the possible cause of that tariff's future downfall. The colossal and long-continued system of robbery known as protection is rendered possible only by the support it receives from the very victims who suffer the most from its oppression—"the common people—the consumers." They are plundered daily and hourly by taxes upon necessaries of life that are as important as wheat—yet there is, so far, but little evidence of discontent. But no tax has so powerful an effect upon the popular mind as the tax on grain. Other necessaries—other food, clothing, and even medicine—may be subjected to a tariff with possible impunity; but he who, in the hour of distress, levies a tax upon the staff of life, must reckon with a nation's fury. The mutterings of the last few days have shown what may be expected, if this country (no impossible event), should ever become an importer of grain, and the tax on bread, in some season of panic, thus come into active operation. It was under exactly such conditions that Great Britain, less than seventy years ago, was driven to the verge of civil war and revolution, when, as Hughes says, "In time, and only just in time, came the repeal of the corn laws." And, according to Herbert Paul ("Modern England," Vol. I, Introduction), "He [Sir Robert Peel] "thus [*i. e.*, by the repeal of the corn laws] saved England from the danger of revolution, then no vague or imaginary peril." The point to be borne in mind is that the whole protective system of England fell with its corn laws; for when the beneficiaries of those laws were deprived of the right to live at the expense of other people, they naturally refused to allow other people to live any longer at theirs. In this way, the whole protective tariff of England fell to pieces. Should our own wheat tariff ever become effective, and the people, in distress resembling the present, insist on its repeal, the history of the parent stem of the English speaking race may perhaps be repeated on this side of the Atlantic. In this way, the long expected relief may come at last.

Daniel Holsman.

Philadelphia, April 20.

THE "LOST LEAF" OF "PIERS THE PLOWMAN."

To the Editor of The Nation:

Sir: In the *Nation* of March 25 Prof. Carleton F. Brown of Bryn Mawr expresses his disbelief in my attempted solution of the textual difficulty in "Piers Plowman," A. V. 235 ff., and offers what he considers a simpler explanation. Having great respect for Professor Brown's opinion, and being anxious to keep clear of any undue bias in favor of my own suggestion, I have given careful consideration to his proposal; but I find myself wholly unable to accept it.

My hypothesis is that lines 236-259 originally followed line 145, so that the promise of restitution of fraudulent gains forms the conclusion of the confession of Covetousness. Professor Brown, on the other hand, believes that the emendation required is to make lines 236-241 follow line 253, which ends the confession of Robert the Robber.

Now, undoubtedly, it is for the text-corrector a simpler operation to transport a block of six lines to a place twelve lines distant than it is to transport a block of twenty-four lines to a place several pages distant. But this is not the sort of simplicity that matters. The really simplest hypothesis is that which assigns the simplest cause for the actual phenomena. No accident could be *more* simple than the misplacement of a whole leaf of MS.; and I doubt whether any equally simple cause could have produced a transposition of six lines to another place on the same page.

The important question, however, is not whether Professor Brown's explanation is simple, but whether it is adequate. I think it fails in three respects. In the first place, it leaves untouched the difficulty that the confession of Covetousness ends with a mere promise to deal honestly in future, without any mention of restitution. This is a very serious deficiency; the author of the B revision saw what was wanted, and proceeded to supply it. Secondly, Professor Brown's theory requires us to suppose that the poet, after having presented the confessions of the personifications of the deadly sins, ending with that of Sloth, suddenly introduces a new penitent, whose offences, according to the universal mediæval

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classification, come under the head of Covetousness. My conjecture, if it be in other respects tenable, has the advantage of not imputing to him this grave fault of method. Thirdly, the whole point of the confession of Robert the Robber is that in his case restitution is impossible, and that unless God will accept his penitence without this condition, his situation is utterly desperate. In line 251 he says that as he knows no trade he cannot hope ever to earn the means of restoring what he has stolen. And yet, according to Professor Brown, only three lines further on he promises restitution!

On my view with regard to the original state of the text (and, I think, on no other) the motive for the introduction of Robert the Robber is perfectly obvious and natural. In the confession of Covetousness, one who has amassed riches by fraud expresses his repentance and his resolve to lead an honest life and to compensate those whom he has wronged. *He* clearly, if his repentance is genuine and if he adheres to his purpose, may reasonably hope for mercy. But then it occurs to the poet that a sinner in this kind may, by his neglect to learn any honest trade, have brought himself into such a condition that restitution is impossible. The case of this greater offender needs to be considered, and it is presented in the person of Robert the Robber. (He could not very well call him "Coveityse Number Two"!) The poet leaves his fate doubtful, though the mention of *Latro* suggests a ground of hope in the example of the penitent thief on the cross.

Professor Brown may perhaps reply that the poet brought in Robert the Robber after Sloth because the penitent thief was (as Professor Skeat remarks) "the stock example of an argument against wanhope, as resulting from sloth." But as nothing whatever has been said in the preceding lines about "wanhope" (*i. e.*, despair) as a consequence of sloth, the harshness of the transition is not greatly mitigated by this explanation. What does seem rather probable is that a recollection of the customary association of the story of the penitent thief with discourses on sloth may have been the cause of "Adam Scrivener's" mistake in arranging the poet's copy-slips.

I find myself unable to understand the objections that Professor Brown makes to my theory. The one which he specifies as the most formidable of all is that the promise in line 145 is inconsistent with that in line 241, if the two are assumed to be made by the same person. The inconsistency is not perceptible to me; but Professor Brown has failed to notice that I have suggested that lines 240-241 may be spurious, as they seem to be an echo of VII, 93-94.

Professor Brown's confidence in the correctness of his explanation has, he says, been confirmed by the discovery that it had been anticipated by Mr. T. D. Hall. I should not be surprised to learn that it had occurred to many other persons. Any one who had perceived the fact (which Professor Brown and I have learned from Professor Manly, but which Mr. Hall seems, much to his credit, to have observed independently) that lines 236ff. are not the sequel of line 235, might easily see that a *less* inappropriate place for them could be found on the very same page. It requires closer observation to see that the lines do not, after all, wholly suit the proposed context, and that a fitter place for them is to be found some pages back. Professor Brown differs from Professor Manly and myself in thinking that the omission of the confession of Wrath may be due, not to any accident in transmission, but to deliberate intention on the poet's own part. The question of the abstract probability of this need not, I think, be discussed. But I should like to call attention to one circumstance, that, in my opinion, absolutely forbids the supposition that William himself omitted the confession of Wrath, either intentionally or by oversight. The confession of Envy, as it stands in the existing form of the A text, is obviously incomplete. It does not include either a profession of penitence (for lines 105-106 are certainly nothing of the sort), or a promise of amendment. The confession can, I think, hardly have been left in this imperfect state by the poet, unless indeed he intended to imply that envy was a sin that was never repented of; and even if he did hold this curious doctrine, he would presumably have added some words expressly setting it forth. Now in the enumeration of the deadly sins, Envy is normally followed by Wrath, as we see in the B text of "Piers Plowman" and in Chaucer's "Parson's Tale." We are therefore met by the fact that the manuscripts of the A text omit the conclusion of one confession and the whole of that which might be expected to follow it. Professor Manly's assumption of a "lost leaf" (or leaves) completely accounts for this fact; and I do not see how it can be satisfactorily accounted for in any other way.

HENRY BRADLEY.

Oxford, April 13.

MOTH IN "LOVE'S LABOUR'S LOST."

TO THE EDITOR OF THE NATION:

SIR: In Moth's name in "Love's Labour's Lost" we have a pun that is a key at once to the diminutive size and to the unusual cleverness of the page. This pun has been obscured to us by the modern pronunciation of the page's name that identifies it with the insect moth. The pronunciation by Shakespeare was "Mote" (see Variorum "Love's Labour's Lost," p. 5, note). This pronunciation leads us by way of the word "Mot" to the solution of the pun. "Mot," now obsolete, from the Italian "motto," was in Shakespeare's day a synonym for "word, . . . jest, frump, scoffe, witty saying," as Florio informs us in his "Worlde of Wordes," 1598. Cotgrave, 1611, gives the allied French "mot" as "a motto, . . . also a quip, cut, nip, frumpe, scoffe, jeast."

We have contemporary evidence of this pun in a comedy, "Doctor Dodypoll" (Bullen, "Old Plays," Vol. III). This comedy, published in 1600, with its "Shakespeare echoes" (Schelling, "Elizabethan Drama," Vol. I, p. 137), has also a page in its *dramatis personæ*, a diminutive "wag" named Moth. It is in the spelling of this name that I find the strongest contemporary evidence of the pun. In the first pages of "Dr. Dodypoll" the name is consistently "Moth" (pp. 106, 107, 110, 111), but after twelve pages (after p. 112), "Moth" gives way, in the stage directions, to the full form, "Motto" (pp. 127, 133, 138, 139, 146, 152), and in the assignment of speeches to "Mot" (pp. 112, 138 [2], 140, 146), and to "Mott" (pp. 127, 133 [2]), and "Motto" (p. 138).

In the four passages in the text of "Love's Labour's Lost," where Moth's name is used (by Armado [Variorum], I, ii, 72; III, i, 135; and by Costard, I, ii, 152: III, i, 73), the knowledge of the pun adds significance to the words of the speakers. Two speeches that do not contain Moth's name, but that are directed to him, assume new significance in the light of the pun. One of these involves the single example of Shakespeare's use of "consonant" (V, i, 53). "*Quis, quis*, thou Consonant?" Holofernes inquires of Moth, with reference in his use of "consonant," to the play on words Moth has just made at his expense. It is in its radical sense of "sounding together" that the Pedant uses "consonant" here. "*Quis, quis*, thou punster?" Holofernes might have asked, if his taste in words had not led him to prefer the ink-horn term "con-sonant." The other passage, where indirect reference is made to the pun in Moth's name, is V, i, 39. Armado and Holofernes have just greeted each other with a pompous interchange of salutations. Moth and Costard express their opinion of these learned words as follows:

Moth—They have beene at a great feast of languages, and stolen the scraps.

Costard—O, they have lived long on the alms-basket of words. *I marvel thy master hath not eaten thee for a word;* for thou art not so long by the head as honorificabilitudinitatibus; thou art easier swallowed than a flap-dragon.

It is interesting to recall in this connection that Epiton, the page in Lyly's "Endimion" after whom it is thought Moth was modelled (Bond's Lyly, Vol. III, preface to "Endimion"), is referred to by the other characters of the play as Epi.

M. P. TILLEY.

University of Michigan, April 14.

THE PRONUNCIATION OF LATIN.

TO THE EDITOR OF THE NATION:

SIR: In contrast with the intense devotion to the Roman method of pronouncing Latin shown in four contributions in your issue of April 1, I beg to call attention to the views of Prof. Charles E. Bennett of Cornell, as stated on pp. 75-77 of "The Teaching of Latin and Greek in the Secondary School" (1901), written by him and a colleague, Prof. George E. Bristol, for the American Teachers' Series (Longmans, Green & Co.). Professor Bennett in referring to the "pronunciation of Latin under the Roman system" says: "As a matter of fact, few teachers and practically no pupils ever do acquire a pronunciation of any exactness." He mentions the "deplorable ignorance" of the method among 1,200 freshmen and 200 teachers, college professors, and graduate students, and finally declared the entire movement a "universal failure," a "miserable failure," without any promise of better results.

It is impossible for me to reconcile this positive condemnation by this high authority with the rosy endorsement of those four gentlemen, one of whom, at least, is emphatic in claiming mastery of the method by the average student. I cannot believe there has been such vast improvement in the short space of eight years. It seems plain to me that one side or the other is mistaken. Not being a teacher of

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Latin myself I have no testimony to offer, but I hope other instructors in that branch will bring additional evidence. It is of great importance to tens of thousands of present and prospective students.

C. MERIWETHER.

Washington, D. C., April 19.

"THE BIBLE AS LITERARY MODEL."

TO THE EDITOR OF THE NATION:

SIR: In the book of Ecclesiastes it is written—and it has ofttimes been quoted with a commendation which does not leave its authority entirely dependent on its occurrence in Holy Writ—that "there is no new thing under the sun." But the editorial in your issue of April 8 makes one sit up and take notice that in literary criticism this does not hold true. It is a far cry from Shelley to "Mr." Watson in more senses than one, but both arrived at the same opinion in regard to the literary splendor of the Old Testament, Shelley making the specific, and in his case significant, acknowledgment that he owed a great debt to it as a source of inspiration and a model of style. It is perhaps an even further cry from John Calvin to Canon Driver, but they too seem to have arrived at the same viewpoint on this question if on no other. It may be doubted if the writer of the editorial in question ever read that book once popular in several languages, "The Institutes of the Christian Religion," for just the reason that if he had he could not have called in question the value of a style formed on the Bible for "the orderly exposition of complex matters" and "close and sound reasoning." Its Latinity, of course, was not that of the Augustan age, but the Bible in the brain of the man who thought it out and wrote it down gave a new efficiency to an old and blunted tool; and when the same pen wrote it out in French, a new language just coming to literary use, it gave to it a keenness of edge and adaptation to high utilities which sent it on its shining way as a language of the highest capacity for exact expression. Something the same thing happened to the speech of Englishmen, not only in what John Wyclif did for it, but in the clarification of a tongue overcharged with Latin words and Latin idioms in that great epoch when "England became the people of a book and that book was the Bible." The Parliamentary oratory of the Puritan period is marked by the influence of the Bible on thought and speech; lofty conceptions of man, the commonwealth, and God, and "fine ability to marshal facts." And is it not true that we have always declared that the great state papers of our Revolutionary epoch were dignified by "a style formed by Shakespeare and the Bible"?

But it is scarcely a point to be argued. Is it not clear, however, that the same reasoning applies to Shakespeare? Let us admit that the style of the New Testament and of Shakespeare "is a style" (I concede that they are one and the plural is not demanded) "perfectly fitting the simple men who first used it," and be glad that no higher criticism requires us to replace those "simple men" in the one case by clever forgers of the third century and in the other by the accomplished inventor of cryptograms. It is scarcely a point to be argued, but it does not seem impossible to illustrate it. First by examples: such we find in Genesis in the quest of a wife for Isaac, and the story of Joseph; and in the writings of Luke in the walk to Emmaus, and the arrest and defence of Paul. Secondly, by results: it was but yesterday we were listening to those who in eulogizing Lincoln told how his style was formed on the Bible, and he who cites Gov. Hughes needs to be sure that he did not form his style as well as his character on the model of Paul's writings. And then there is the Epistle to the Hebrews, not a bad piece of argumentation in itself, opening with a rather striking marshalling of facts, and rising in the eleventh chapter to a height not easily surpassed.

But still it is easy to concede that in none of these writings is there to be found "a style which any man seeking literary distinction would dream of *aping*." No, that is not the kind of effort the style or substance of the Bible harmonizes with.

ETHELBERT D. WARFIELD.

Lafayette College, Easton, Pa., April 10.

[In order that our own position may be wholly clear, we reprint a passage from the editorial in question.—Ed. *Nation*.]

For winged words, for verbal felicity, for phrases that have passed into the life-blood of English literature, we must, of course, go on sending our youth to the Bible. It is doubtless a great quickener of the imagination. As an introducer of young minds to majesty of thought and expression, to the sense of mystery, to grandeur of soul, all that is asserted for it by enthusiastic teachers may be readily granted. But when we talk of literary models, we do not mean only those for poets and prophets. We do not expect all our young men and women to learn to write in the grand style. It is the simpler qualities of good composition of which they are most in need, and for those it is a mistake to commend the Bible so highly and universally as some college authorities do. If, for example, we were asked in what kinds of writing it is most desirable that the generation now coming upon the stage should acquire skill, we should say in orderly exposition of complex matters, in close and sound reasoning, in accurate description. Yet in none of these things does the Bible excel.

It is to put no slight upon the genius of the Hebrews who wrote the Bible to say that their talents did not lie in the directions we have just mentioned. Their work was other and higher, but not that. . . . The man who took the Bible alone for his literary guide, would get little aid in meeting this most indispensable need of a modern writer. That kind of thing simply is not to be encountered in the Scriptures. To find examples of this ability to marshal facts and compel figures to yield up their meaning, we must go to one of the Indian orations of Burke, or a budget-speech by Gladstone, or the legal argument of a man like the new secretary of war, Mr. Dickinson, before the Alaska Arbitration Court.

THE SUBJECTS FOR ART.

TO THE EDITOR OF THE NATION:

SIR: The article, April 8, on "Great Art and Small Subjects" raises some significant questions that might well test the logic and the imagination of the greatest minds. Two thoughts came to me as I meditated on the article. The great catastrophes of life instead of stimulating the imagination rather deaden it. The effect upon the mind of such calamities as those of Lisbon and Messina is similar to great physical shock upon the nerves. Physical shock, if it is severe enough, deadens pain and renders feeling less acute. The very magnitude of these disasters and others which you mention outruns our powers of feeling and imagination. It is only when these elements of life are stirred that great art results. The flower has power to stir

Thoughts that do often lie too deep for tears,

while the catastrophe robs man of power to feel at all. The mind is astonished, appalled, overwhelmed, and the imagination cannot even grasp the reality of the situation, to say nothing of endeavoring to clothe it in goodly apparel and cause it to walk before us.

The other thought was that great art is made out of those events and experiences in history and life which have to do with what has been done *for* man rather than what has been done *to* man. The accidents and the tragedies which have befallen men by force of nature or by the will of man call forth feelings of pity and horror. It is only when something significant in man's progress meets our view that the imagination is stirred. The service of one man for another, like that of Hallam for Tennyson or King for Milton, becomes for us the universal picture of the power of friendship. The high inspiration of flower, or sea, or mountain is passed on by the artist to other men in the hope that it too may become a similar power in other lives. Christian art both in painting and in music reveals the sweep of this truth of the inspirational and stimulating power of a great service *for* man.

It may be that some day, far distant, we shall know what part the great catastrophes of the world have played in the service *for* men, what beneficent part in a kindly order and economy of the world Messina, for example, has had. When that time comes, the mind will have the right estimate and view of the facts, and the imagination will be able to use them in making some great works of art—great in proportion to their significance and present incomprehensibleness.

WILFRID ASA ROWELL.

Beloit, Wis., April 15.

"A HOLY AND HUMBLE MAN OF HEART."

GEORGE RICE CARPENTER.

He was a brother to his friends, a friend
To all in need. He gave himself, as kings
Strew gold, in little daily helpful things,
Ungrudging, while there yet was life to spend.
Humble of heart and holy to the end
He lived; for in his soul were Pisgah springs
Whereon God's shadow fell, and beckonings
Of hopes which our mortality transcend.
Hardly we reached to that shy soul of his,
So like the tall Alps which he loved, aloof
Like them in quietness, high over earth.
Yet without scorn he met life as it is,

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In service putting his high soul to proof,
Womanly gentle, lit by cleanly mirth.

JEFFERSON B. FLETCHER.

Columbia University.

Notes.

Beginning next autumn D. Appleton & Co. will be the agents for the publications of the University of Pennsylvania.

The following books, not previously announced, will be published by Houghton Mifflin Co. next month: "Military Hygiene," by Major Percy H. Ashburn, U. S. A.; "Economic Heresies," by Sir Nathaniel Nathan; "Moncure D. Conway, Addresses and Reprints, 1850-1907," and "Charles Edward Garman, a Memorial Volume." The new edition of "The Life and Letters of George Ticknor," announced by this house, has been postponed until the early autumn.

One of the best reprints of the excellent Tudor and Stuart Library (Henry Frowde) is Wilson's "Arte of Rhetorique," edited by G. H. Mair, from the editions of 1585, collated with the unique copy of the *editio princeps* of 1560. Mr. Mair, in his introduction, discusses various matters connected with the history of English style, and for the most part wisely. He shows how the attempt of Wilson, Cheke, and others "to write as men spoke" was balked by the Latinism of the Elizabethans, and was not made good until the days of Dryden. On another point Mr. Mair, we think, is led astray by his patriotism. He observes:

> The historians tell us that Euphuism is older than Euphues, but they have failed to notice that the English study of rhetoric provides a much better indication of its origin than do the imagined influences of Italy and Spain. It is very easy to exaggerate the cosmopolitanism of literary effort; and an English source for this affectation is in the nature of things more likely than a foreign. Now, the recipe, so to speak, of Euphuism is to be found in "The Arte of Rhetorique."

It should seem on the contrary that Wilson's vigorous protest against the use of "ynkehorn termes" (p. 162) and against the oncoming flood of "French English" and "English Italienated" rather substantiates the notion of foreign influence than makes itself for Euphuism. It would be an interesting experiment to use Wilson's work as a text-book in a college class to day. We can imagine such a course, in skilful hands, as extremely valuable and provocative of piquant historical comparisons. The type in this volume, as in all the series, is an exact reproduction of Tudor and Stuart printing. We have noted only one misprint (p. 71), "greese" (with long s) for "greefe."

The Macmillan Co. issues a new edition of J. H. Lupton's "Life of John Colet," the friend of Erasmus, who, four hundred years ago, founded St. Paul's School. Some of the details of Mr. Lupton's account of the founding have been called in question, since his book was first published in 1887, but as a whole the work presents a scholarly and interesting picture of the great Oxford reformer.

Still two more volumes, XIX and XX, of the New York Edition of Henry James's "Novels and Tales" (Charles Scribner's Sons) bring us "The Wings of the Dove." In the prolix introduction Mr. James explains the motive:

> The idea, reduced to its essence, is that of a young person conscious of a great capacity for life, but early stricken and doomed, condemned to die under short respite, while also enamoured of the world; aware, moreover, of the condemnation and passionately desiring to "put in" before extinction as many of the finer vibrations as possible, and so achieve, however briefly and brokenly, the sense of having lived.

Thus it came about that "the case prescribed for its central figure a sick young woman."

In 1889 Francis Thompson, author of "The Hound of Heaven," wrote an article on "Shelley," which he offered to the Dublin *Review*, without success. The essay, found among Thompson's papers at his death, was again offered to the *Review* by the poet's literary executor, and this time was accepted. It appeared in the issue of July, 1908, and created something of a sensation. George Wyndham, for instance, sent to the editor of the periodical a letter, in which he called it "the most important contribution to pure Letters written in English during the last twenty years," and this extravagant sentence was, for commercial reasons, not withheld from the public. Now the essay, together with Mr. Wyndham's letter and notes by Thompson's friend and patron, Wilfrid Meynell, has been put out in a neat volume by Scribners. It is, in fact, well worth reading and preserving—a piece of lyrical homage to Shelley, more itself in the nature of poetry than criticism. "Even in his descriptive passages," he remarks, commenting on Shelley as the mythological poet of nature, "the dream-character of his scenery is notorious; it is not the clear, recognizable scenery of Wordsworth, but a landscape that hovers athwart the heat and haze arising from his crackling fantasies." And again he says that "if Shelley, instead of culling Nature, crossed with its pollen the blossoms of his own soul, that Babylonian garden is his marvellous and best apology." Those who admire this kind of metaphorical prose may agree with Mr. Wyndham. Others, while not withholding admiration, will take a more sober view.

No less an authority than Theodore D. Woolsey, is credited with the statement that Francis Miles Finch, author of "The Blue and the Gray," was the only poet that Yale ever produced. However that may be, the poet was not eager to rush into print. For the first time, a year and a half after the author's death, the collection of his main poetic works is offered to the public, under the title "The Blue and the Gray, and Other Verses" (Henry Holt & Co.). The volume contains "Nathan Hale," which is familiar to all the school children of the country, and many pieces which Yale and Cornell have sung for years. It is interesting to know, as is told in the notes, that the famous "Smoking Song" is the oldest of the collection—a college boy performance, written in 1848. "The Blue and the Gray" was composed in 1867, after the author had read a newspaper item telling how the women of Columbus, Miss., had strewn flowers alike on the graves of the Confederate and the Northern soldiers. This sentiment of brotherhood stirred the soul of the Ithaca lawyer to write the poem which the *Atlantic Monthly* published in September of that same year. Strange to say, the noble feelings expressed in this piece were then challenged by many persons who refused to forgive and forget. Andrew D. White supplies by way of introduction a "Preliminary Word" giving a vivid account of Judge Finch's life and his services to Cornell University.

An unusually interesting collection of documents dealing with colonial affairs in the western Great Lakes region in the latter half of the eighteenth century is included in Vol. XVIII of the Collections of the State Historical Society of Wisconsin (Madison: Published by the Society), edited by Reuben Gold Thwaites. The volume concludes the series of documents connected with the French régime in Wisconsin, begun in Vol. XVI of the Collections, with a survey of the years 1743-1760, and covers also the documents of the British régime in the territory comprising the present State between 1760 and 1800. During the half-century and more from 1743 to 1800, Wisconsin was successively under the dominion of three great nations—France, Great Britain, and the United States—and was bordered by Spanish Louisiana, the domain of a fourth. The period embraced two extended wars waged to determine the question of sovereignty, and involved three distinct types of administration, the colonial paternalism of France, the military rule of England, and the beginnings of American control. These facts give the present volume a scope and interest that is unusual, and make available for students of Western colonial history a series of documents of great value. The Mackinac Register of Marriages, 1725 to 1821, is also included in this volume.

Bernard Mallet is his memoir of "Thomas George Earl of Northbrook" (Longmans, Green, & Co.) has filled a gap in the biography of Victorian statesmen. George Baring was assuredly not a man of the first rank, but both by his position and his character he was a noble specimen of the great Whig aristocrats of his time, and on at least three occasions he was so intimately connected with crises in the history of the British Empire that future historians cannot afford to overlook his biography. The recent English antipathy to things "made in Germany" must seem strange to the Barings, if they remember that their first English ancestor went from Bremen in 1717 to Exeter, as apprentice to a firm of clothworkers. But he and his son and grandson showed extraordinary ability at making money; money bought them into Parliament (the second John spent £40,000 on his elections); and in public life, not less than in commerce and banking, their successors have been men of mark. The German family of Baring is as thoroughly English as the Dutch family of Bentinck. Not the least interesting part of Mr. Mallet's book is that in which he sketches the Anglicizing process. Northbrook was Viceroy of India, 1872-76, making a reputation there as a business administrator, and as a friend of the natives. On his return he exerted a steadying influence during the Afghan flurries, was in Gladstone's Cabinet at the time of the Egyptian troubles, and of Gordon's expedition, and became one of the pioneer Liberal Unionists when Home Rule

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split the great Liberal party in twain. As First Lord of the Admiralty he pushed forward the naval programmes which, imitated and expanded, now threaten to bankrupt every government with a navy. Mr. Mallet furnishes a sufficient description of Lord Northbrook's private life, showing him to have been stanch in integrity, sober in counsel, tenacious, and fair. In feature he was Yankee and not English, as the photograph on p. 150 indicates. Historians may regret that Mr. Mallet has not given an ampler account of Northbrook's relations with Gladstone, because it is evident that this might explain, even better than Mr. Morley did in his biography, the gradual elimination of several of his colleagues from the Prime Minister. Even before Home Rule cut them asunder, they were out of touch with their chief. Mr. Mallet writes a plain style, even a trifle stiff at times, but he spares eulogy and evidently purposes to tell the truth.

"The Book of the Divine Consolation of the Blessed Angela of Foligno" is a substantial addition to the New Mediæval Library published by Duffield & Co. Originally written in Latin at about the end of the thirteenth century, the work was rendered into Italian by Fra Arnaldo in 1510. It is now translated from the Italian into English by Mary G. Steegmann. Algar Thorold furnishes an introduction containing a few notes on the author and a rather Paterian appreciation of the saintly ideal. Readers may differ from Mr. Thorold in the degree of their admiration for the "pure and candid soul" of the Blessed Angela, but no student of mediæval culture can afford to neglect her religious testament, for it is a full and striking account of a typical penitence, conversion, and beatification undergone by a Tertiary Hermit of the family of St. Francis. When the holy woman first began to think of becoming a recluse, she was hampered by the bonds of this world; but in due time, as she says in her pious way, "by God's will there died my mother, who was a great hindrance unto me in following the way of God." Presently, also, her husband and children were providentially removed from her path in answer to her prayer, so that "I had great consolation of their deaths, *albeit I did also feel some grief.*" (The italics are ours, not Angela's.) After this, the Blessed Angela took eighteen distinct psychological steps to the embrace of God. Language is impotent to describe the mysterious bliss of the inner illumination which ensued. The high spiritual life was not, indeed, without its hours of gloom and apathy, but all the pleasures of the world were less than nought in comparison with the terrific ecstacies enjoyed by the celestial bride in the moments of divine favor. The insufferably realistic conceptions of the Crucifixion which turn our uninitiated eyes in horror from many a painting of the Middle Ages, have their counterpart and their explanation in the record of this fierce woman's meditations and visions.

Volume III of Sir J. W. Redhouse's translation of El-Khazreji's "History of the Resuli Dynasty of Yemen," being volume III, 3, of the Publications of the E. J. W. Gibb Memorial (London: Luzac & Co.), contains the translator's annotations. These give a great mass of geographical, historical, biographical, and religious details, and, with an index, will be very useful. The editor, E. G. Browne, announces that the Arabic text, from a manuscript better than that used by Redhouse, will be issued shortly.

Among the best works which the centennial of Napoleon's conquest of Germany has produced, must be counted Paul Bailleu's "Königin Luise: Ein Lebensbild" (Leipzig: Giesecke & Devrient), which may possibly be the final and authentic life of this unhappy queen. It shows the same care as the author's other works; it is semi-popular, yet based on good sources, and finely illustrated.

Among those who have discussed the recent revolutionary movements in Turkey and the Balkans, probably no one is more deserving of a hearing than Dr. Vladan Georgevitch, the Minister-President of the last Obrenovitch and the Servian representative in Constantinople. His book "Die türkische Revolution und ihre Aussichten" (Leipzig: S. Hirzel) brings an abundance of facts that would be known only to those behind the scenes; and notwithstanding his Bulgarian bias, he deserves credit for his objective presentation of the subject.

Some important volumes have been added to the series Beiträge zur deutschen Literaturwissenschaft, edited by Dr. Ernst Elster (Marburg: N. G. Elwert). Dr. Wilhelm Siebert's work "Heinrich Heines Beziehungen zu E. T. A. Hoffmann" is full of material not only for the literary student, but for any one who is interested in the two men as psychological types. Dr. Otto Draeger, in "Theodor Mundt und seine Beziehungen zum Jungen Deutschland," has chosen that group of German writers, who, during the revolutionary movements of the thirties, were officially labelled "Young Germany." Among them were Karl Gutzkow and Heinrich Laube. Dr. Draeger attempts to define the position of Mundt, whose wife Klara was the voluminous writer of pseudo-historical novels, "Luise Mühlbach." The eleventh book of the series is a study of Theodor Storm's art by Dr. Hans Eichentopf: "Theodor Storms Erzählungskunst in ihrer Entwicklung."

Keats has been made the subject of a little book of seventy pages entitled "Der Sensualismus bei John Keats" (Heidelberg: Carl Winter), by Sibylla Geest.

In the series "Aus Natur and Geisteswelt" (Leipzig: B. G. Teubner) is a history of German poetry which commends itself to the student for its brevity and conciseness, Heinrich Spiero's "Geschichte der deutschen Lyrik seit Claudius."

The collected essays of Betty Paoli, an Austrian writer known chiefly for her lyric verse, have been edited and furnished with a readable introduction by Frau Helene Bettelheim-Gabillon, and published by the Literarische Verein of Vienna.

Frau E. C. Dittmar's little volume, "Die Einwanderung gebildeter weiblicher Erwerbsbedürftiger nach den Vereinigten Staaten" (Leipzig: Velhagen & Klassing), is prepared as a guide to Germans who think of emigrating to the United States. Frau Dittmar came to America thirty years ago, and for several years, as a journalist, she looked after the interests of feminine readers of the *New Yorker Staats-Zeitung* and answered some sixty to seventy letters a week from all classes seeking advice. Her total experience, therefore, has been peculiarly varied and extended.

The Speeches ("Reden") of Kaiser Wilhelm II, edited by Dr. H. Penzler (Leipzig: Reclam), have been brought out in three small volumes, covering the period down to 1905.

"Ferdinand Christian Baur, der Begründer der Tübingen Schule als Theologe, Schriftsteller und Charakter," by G. Fraedrich, is a "prize" work, published by F. A. Perthes of Gotha. It is an enthusiastic and yet critical account of one of the few theological leaders of the nineteenth century who have left a deep impression on thought. The volume also contains analyses of the character and work of the three recently deceased pupils of Baur, Adolf Hilgenfeld, Eduard Zeller, and Otto Pfleiderer. The index should have been more extensive.

The first volume (1651-1676) of the Correspondence of Bossuet, in the edition published under the patronage of the French Academy by Ch. Urbain and E. Levesque, contains hitherto unpublished letters with notes and appendices (Hachette).

"Le Mysticisme catholique et l'âme de Dante" is a small volume by Albert Leclère, doctor of letters of the University of Berne (Bloud). It is a useful supplement to treatises on the applications of scholastic theology in the "Divina Commedia," and has naturally more to do with the poet's own inner life.

"Bibliothèques," by Eugène Morel, treats in two considerable volumes, but from the point of view of the general reader, the development of public libraries and bookselling (Mercure de France). The first volume inquires what is read and bought in the two worlds, with special reference to France and Germany, without neglecting Australia and Japan. There is a separate treatment of the Bibliothèque Nationale of Paris, the British Museum, and the Congressional Library of Washington, and briefer mention of other libraries of Europe and elsewhere. The second volume takes up in detail the era of the free library in England and the United States, with views of buildings, etc. The alphabetical index forms a year-book of 1,000 libraries, showing money spent, number of books, and circulation under general heads of law, medicine, music, theatre, social sciences, commerce, and all the rest. The volumes are sold separately (7.50 francs each).

"La Poésie latine," by Frédéric Plessis, professor in the University of Paris, extends from Livius Andronicus to Rutilius Numatianus (12 francs, C. Klincksieck). The author is a writer of literary merit, as well as erudition, and was recently within a vote or so of election to the French Academy.

Jean Duchesne-Fournet, aided by eight specialists, publishes the results of the "Mission en Éthiopie (1901-3)": First volume, journey, economic facts, Abyssinian manuscripts; second, geology, anthropology, and ethnography, insects, and Abyssinian bibliography. The accompanying atlas has sixty-four maps and sketches (60 francs for the entire work, Masson).

The fourteenth volume of Archives marocaines, published by the scientific mission

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appointed by the French government for Morocco, is made up of two theses for the doctorate of letters, which break new and interesting ground—"Judéo-Hellènes et Judéo-Berbères," consisting of investigations into the origins of Jews and Judaism in Africa (272 pages); and "Les Hébraeo-Phéniciens," an introduction to the history of the origins of Hebrew colonization in Mediterranean countries (206 pages). This book is the work of Nahum Slouschz, who is an assistant at the Académie des Inscriptions et Belles-Lettres (E. Leroux).

In the Annales du Musée Guimet, Raymond Weill publishes "Les Origines de l'Égypte pharaonique," first part, second and third dynasties (8vo, figures and plates, 20 francs, E. Leroux).

The Unione Statistica delle città italiane has issued a second volume of the "Annuario Statistico" (Florence: Alfani e Venturi). It is edited by Prof. Ugo Giusti, head of the Florence bureau of statistics, and presents the most important administrative conditions in the chief communes of Italy for the year 1906-1907 in a series of well-arranged, comparative tables grouped under seventeen headings: meteorology; territory and population; building activity, including prices of land, rents, and workmen's houses; streets and parks; water and lighting; markets, public slaughter-houses, and prices of food; census of animals; education; libraries and museums; polls, military levies, charities, sanitation; expenditures; taxes; debts and loans; employees and pensions; strikes and labor bureaus; municipal ownership of public services; commerce and transportation; lotteries. The tables of migration and emigration, of pensions, and of the administration by the communes of unusual services are especially important. The municipal ownership of tramways has a logical development in the control of local steamboat service by the city of Venice. Other towns have assumed the distribution of electrical power, own pharmacies, workmen's houses, bakeries, grist mills, and even refrigerating plants. There are interesting details regarding the functions assumed by labor bureaus. The number of towns contributing to theatrical entertainments for the people and to orchestras and bands is noticeable. The almost universal lack of town statisticians and inexperience in gathering data have made the editor's work difficult, but the frank admission of the unavoidable deficiencies and limitations of these early volumes disarms criticism. The number of communes coöperating in this volume has increased from sixty-seven to eighty-three. Although the editor admits a large number of errors in the replies of some communes and inadequate explanations of marked differences in figures between successive years in others, the results are interesting and significant. The "Annuario" is a convenient, light quarto, which contains over three hundred pages, and an index of towns and one of subjects.

Charles Warren Stoddard, known as the "Poet of the South Seas," died at Monterey, Cal., April 24, at the age of sixty-five. He was born in Rochester in 1843 and early in life moved to California. For a time he was an actor, but he soon took up newspaper work and spent seven years as travelling correspondent of the San Francisco *Chronicle*. In 1885 he was appointed to the chair of English literature in the University of Notre Dame, Indiana, and remained there for two years. He went to the Catholic University of America in 1889, and there remained till his death. His skill in vivid description was shown at its best in "South Sea Idyls" (1873). William Dean Howells once said: "He produced the lightest, sweetest, wildest, freshest things that ever were written about the life of that summer ocean." Among his published works are: "Poems" (1867), "Mashallah: A Flight Into Egypt" (1881), "The Lepers of Molokai" (1885), "A Troubled Heart" (1885), "Lazy Letters from Low Latitudes" (1894), "The Wonder Workers of Padua" (1896), "A Cruise Under the Crescent from Suez to San Marco" (1898), "Over the Rocky Mountains to Alaska" (1899), "In the Footprints of the Padres" (1902), "Exits and Entrances" (1903), "For the Pleasure of His Company" (1903), "Father Damien—A Sketch" (1903), "The Island of Tranquil Delights" (1904), "The Confessions of a Reformed Poet" (1907), and "The Dream Lady" (1907).

Samuel June Barrows, well-known as a student of penology, and active in many forms of philanthropy, died in this city, April 21. He was born in New York in 1845, and after a primary school education began to earn his own living in a machine shop. Later he practised stenography and worked as a reporter. In 1867 he became stenographic secretary to William H. Seward, Secretary of State. After studying at the Harvard Divinity School and the University of Leipzig, he was called to the First Unitarian Church of Dorchester, Massachusetts, where he stayed five years. Then he held the editorship of the *Christian Register* for sixteen years. He was secretary of the American delegation at the International Prison Congress in Paris in 1895, and represented the United States on the International Prison Commission in 1896. In 1900 he was appointed to the office of corresponding secretary of the Prison Association of New York. He was one of the founders of the Massachusetts Prison Association, a member of the International Society of Comparative Criminal Law, and the author of various reports on penology, some of which are "The Prison Systems of the United States," "The Reformatory System of the United States," and "Crimes, Penalties, and Misdemeanors," all published by Congress. He was also the author of a volume entitled "The Isles and Shrines of Greece," and of various historical monographs.

Julia Louisa Matilda Woodruff, widow of the Rev. Curtiss T. Woodruff, died in New York, April 21, at the age of seventy-five. She wrote largely on devotional and other topics, including the following publications: "Shiloh" (1870), "My Winter in Cuba" (1871), "Holden with Cords" (1876), "The Daisy Seekers" (1885), "Life's Sunny Side" (1886), and "Bellevue" (1891).

Dr. Whitley Stokes, professor of physic in Dublin University, and a notable linguistic scholar, has died at the age of seventy-nine. He was for a number of years in India, where he was active in codifying the laws, and wrote largely on legal subjects. He was, however, best known as a Celtic scholar, being joint editor of the series of "Irische Texte," the "Thesaurus Palæohibernicus," and the "Archiv für keltische Lexicographie." From his long list of publications the following may be named: "Irish Glosses" (1860), "Three Irish Glossaries" (1862), "The Creation of the World, a Cornish Mystery" (1863), "Goidelicon" (1872), "Middle-Breton Hours" (1876), "The Calendar of Oengus" (1880), "The Tripartite Life of St. Patrick" (1887), "The Old-Irish Glosses at Würzburg and Carlsruhe" (1887), "Urkeltischer Sprachschatz" (1894), "The Gaelic Marco Polo, Maundevile and Fierabras" (1898), "The Eulogy of St. Columba" (1899), and "Martyrology of Oengus."

THE GROWTH OF NATIONALITIES.

The Cambridge Modern History. Planned by the late Lord Acton; edited by A. W. Ward, G. W. Prothero, and Stanley M. Leathes. Vol. XI: The Growth of Nationalities. New York: The Macmillan Co. $4.

In this great work, which has now reached its eleventh volume, leaving only one more to issue from the press, we note with interest that the number of contributors to each volume seems steadily to increase, and that among these the number of writers who are neither Englishmen nor Americans also increases. The present volume consists of twenty-eight chapters, some of them divided into sections done by different hands. There are twenty-nine contributors, and of these ten belong to one or other of the nations of Continental Europe. This may be taken as a testimony either to the sedulous eagerness of the editors to secure the most competent men to write, each about his own country, or to deficiency of perfectly competent English and American scholars; for *prima facie* and *cæteris paribus*, an historical scholar who can use English as his own language and does not need to be translated, would as a contributor be preferable to a foreign scholar.

The general quality and character of this volume vary little from the last three or four of its predecessors. All the work is carefully and intelligently done; all conforms to the modern conception of scientific history. There is no attempt at those rhetorical embellishments which were expected from the historians of a century ago. The style, though generally level, is clear and business-like; only rarely, as in such a chapter as Archibald Ross Colquhoun's on South Africa, does it tend to lapse occasionally into the slipshod. In such a book we have no right to look for literary brilliance, which in the case of all but the very best writers would be pretty sure to mean some sacrifice of accuracy and impartiality to literary effect. Nevertheless, the feeling comes into our mind that in these later volumes we have rather less of that sort of good writing which consists in clear, short, forcible characterization of events

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and persons and tendencies than we had in the earlier volumes; and particularly in those upon the renaissance and the Reformation. It may also be remarked that there is in some of the chapters somewhat less than we could desire of an effort to bring out the broad features of the period, as apart from the details. Since the material is practically infinite, and the details might be expanded to any extent, the function of one who undertakes to condense the narrative must be to select such incidents as belong to the main stream, and tended either to accelerate or to retard the movement of that stream. Such a history as this ought to avoid becoming a mere chronicle: every part should be pervaded by the sense that there were governing tendencies, and there should be an effort to place these in a strong light. This criticism, however, is not intended to apply to the whole book, but only to some of the less skilful writers.

The geographical range of the narrative extends in this volume further than in its predecessors, a significant indication of the relations into which Europe began in the nineteenth century to come with countries previously uncivilized. There is a chapter on South Africa and Australia, another on China and Japan. Thus a new kind of utility in such a history as this is revealed. Even an exceptionally well-informed man might find some trouble in ascertaining where he should look for an account of the Afghan war of 1839-42, or of the two Chinese wars of 1841 and 1857, or of the Japanese revolution of 1868. But in this large and well ordered scheme a place is found for all events of any magnitude anywhere, except, perhaps, in Persia, which does not seem to be brought, except by incidental mention, within the rays of this historical lamp. A little space might have been gained by the omission of some of the disquisitions on literary history. The chapter on French literature ("Reaction against Romanticism") and that on the Italian literature of the Risorgimento, both of them excellently done by Prof. Émile Bourgeois and Prof. Carlo Segré, respectively, are doubtless needed, because they illustrate the contemporary movements of French and Italian political life. But for the chapter on English literature, the same reason cannot be advanced, nor does that chapter, although well executed, really add to the knowledge of those who are competent to use the book as a whole, while the section of Chapter xxiv on Scandinavian literature would have been better placed in a later volume, where it could have been brought down to include the two most remarkable of Norwegian writers, who belong to the generation which is now beginning to pass away. These, however, are minor points. The volume, as a whole, is quite worthy of the series. Nor need we single out special contributors. To praise the work of Dr. A. W. Ward or that of the late Sir Spencer Walpole would be superfluous. The editors have done well in enlisting for the chapters on India and the Far East such eminent specialists as Sir William Lee Warner and Sir Ernest Satow, and we note with pleasure the appearance in Chapter xv ("Austria, Prussia, and the Germanic Confederation") of Prof. Heinrich Friedjung, the brilliant author of the "Kampf um die Vorherrschaft in Deutschland, 1859-1866."

The general title of this volume, "Growth of Nationalities," fitly describes the period, roughly from 1840 to 1871, which is covered by these 1040 pages. Four stages, or sub-periods, may be distinguished in the movement. There was that of the preparations for and premonitory symptoms of revolution which had begun in Italy and Germany, almost immediately after, and which were the natural offspring of, the breakdown of the Napoleonic system. There was the short and highly exciting period of active revolution, exploding and spluttering all over Europe, which began with the Sicilian insurrections in January, 1848, and the Parisian street rising of February 22, in that year, and virtually closed with the surrender of Venice in August, 1849, though the old order was not fully reëstablished in Germany till 1850, and the republic did not fall before Louis Napoleon's *coup d'état* in France, December, 1851. The third period may be termed one of reaction, in which nevertheless the forces working afresh for or towards revolution soon showed themselves, and continued to gain strength from 1859 onwards. Last came the period of upturn, in which Italy shook off her foreign rulers (1859-60, 1866, 1870), while Germany obtained political unity by the extension of Austria (1866), and the establishment of the new Federal Empire (1870-71). This nationalistic movement was herewith by no means at its end. Moving eastward, it broke out in the Turkish Empire with violence in 1876, and led to the emancipation of Bulgaria in 1878, and, still later, to the emancipation of Crete, while, in the far North, the long dissensions of Norway and Sweden ended in 1905, with the separation of those two countries. How far Macedonia and Albania may, in like manner, secure autonomy, and what will be the end of the strife between the various nationalities in the Austro-Hungarian monarchy, it remains for the future to show

The principle of nationalities has been, in fact, intertwined, through the whole of the last ninety years since the Greek risings against the Sultan began, with the struggle against arbitrary power. Neither of these parallel movements could have achieved so rapid a triumph as those years have seen but for the help of the other. Each of the nationalities which sought to unite as one people, and get rid of the stranger, sought also to be free from despotic rule. The passion for liberty so stimulated nationalism that men did not always realize that the two aims are not necessarily the same, though the enemy to be vanquished was, in most cases, the same. This appeared in the case of Germany. The Liberal party in Germany was also the national party. In 1848-9, it strove at the same time for a free Germany and a united Germany. But, when a united Germany was at last created, the work was accomplished by a state and a minister whose policy fell far short of that ideal of liberty which the earlier German patriots had conceived; and the spirit of nationalism has been so strong since 1866 and 1870 that far less effort has been made to popularize the government than was expected forty years ago. Nationalism is, in fact, under certain conditions, the ally rather of despotism than of freedom. A people eager to overcome its foes and assert its predominance may, when the choice between freedom and military strength is set before it, prefer military strength. That is no new phenomenon in history. So, too, a people may, in the assertion of its own nationalistic aims, be found willing to forswear in practice its theoretic love of freedom, and either to deliver itself up to a dictator for the sake of securing national unity, or to exercise a tyranny over vassal states, or perhaps over portions of its own territory in which men of a different race and speech strive in vain to make good their claim to be considered a nationality and to have at least a measure of autonomy conceded to them.

Little reference is made in this volume to the effect on the European struggle for free government of the events that were passing in America. Yet that influence was at one time of great moment. The triumph of the Northern States in the civil war profoundly affected opinion in Western Europe. The aristocratic Tories in England and the supporters of Louis Napoleon's monarchy in France thought in 1862 that "the republican bubble had burst," and when slavery vanished, and the Northern democracy not merely showed its strength but showed also that it could be clement in victory, and that its republican institutions emerged unscathed from the furnace of civil war, a great stimulus was given both to the democratizing party in England and to the republican party in France. Incidentally, the failure of the French Emperor's expedition to Mexico, which was due to vigorous action taken by the North

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after the defeat of the Confederates, gave a shock to the credit of the Empire from which it never recovered. But that was less significant than the moral influence of the triumph won by the Free States in a war on which the attention of the world had for four years been fixed.

The present volume brings us to the threshold of that new period in which we are now living, and in which neither freedom nor nationality is the most conspicuous force directing the march of events. As in the sixteenth and first half of the seventeenth centuries, international as well as civil wars were waged in the name of religion, as in the latter part of the seventeenth and all through the eighteenth century they sprang, chiefly out of the dynastic ambitions of monarchs, as in the nineteenth century their cause was to be found in the struggle for internal freedom or for national union, so now the sources of discord between states, and still more the springs of political party action within each state, are chiefly economic. Material interests rule the world; and they are now the material interests either of whole nations or of large classes and sections, not merely of individuals or privileged groups. Freedom and political power are now valued very largely as a means by which material benefits can be secured. Modern industry is the child of applied science and the parent of international commerce; and commerce, which ought to be the pledge of peace, has by no means fulfilled the hopes entertained of it by the optimistic economists of fifty years ago. To describe these new forces which in one direction embody themselves in labor unions and socialistic efforts to turn government into an agency for production and distribution and which, in another direction, intensify the jealousy and suspicion of great nations competing for markets, and to show how they have become factors in history more powerful than ever before, will be a chief task—and it is no easy one—of the concluding volume.

CURRENT FICTION.

Simeon Tetlow's Shadow. By Jennette Lee. New York: The Century Co.

If there is anything we do not know about the American financier, his methods, his morals, his domestic habits, it is surely our own fault. Whatever the reformer and the "muckraker" have left unsaid, the playwright and the novelist have undertaken to say. And yet we have not yet had any really arresting compelling interpretation of this "man of the hour," any more than of that other timely figure, the political boss. These dominating types have called forth innumerable studies, many of them minutely faithful to the fact, but no single great portraiture. Is the fault with our literary and dramatic artists, or with their theme? Is it possible that these famous magnates of ours, who so distress us and upon whom we so pride ourselves, simply fail to offer any new material for interpretation, or even any old material of the first order? The captain of industry, the political bully, are not new figures in the world's history: why should we feign surprise at them? Their machinery varies, the scale of their operations varies (at least as regards the number of dollars or human beings affected), but their method, their morale, are as old as the hills. Are we really conscious of a difference, except in bulk, between a Rockefeller and a corner grocer? Do these physical enlargements, these dropsies of great wealth and of the crushing power which great wealth brings, actually enlarge our experience? Perhaps so, as the experience of the myriad toads in a puddle might be enlarged (and abbreviated) by the development of Brobdingnagian proportions, with appetite corresponding, on the part of some score or two of their number. But the prodigies would remain toads.

Simeon Tetlow is a toad whose magnification seems to have been quite artificial, or rather perfectly unreal. He is supposed to be a railroad magnate of colossal bulk—financially:

> The tiny, shriveled figure gave no hint of the power that ticked carloads of live stock and human beings to their destination and laid its hand upon roads half dead, or dying, or alive and kicking, sweeping them gently into the system, with hardly a gulp.

At forty-two he is president of the "R. and Q." road, and a nervous wreck. It is a pity we have not been made acquainted with him earlier, so that we might have beheld him in his prime and carried over some actual sense of his power into the spectacle of his weakness. One is situated toward him somewhat as toward the familiar hero of fiction who is said to be uniformly brilliant and witty, and who lets us hear nothing but commonplace chatter. Simeon Tetlow, in so far as we are given to know him, is the protégé and puppet of a marvellous office-boy with a dull face and an intuitive knowledge of how to manage Tetlow's affairs, from his diet to his business. This is not, as the publisher's note too sanguinely suggests, "the story of a Man and a Railroad": it is the story of a boy-hero and two invalids. Simeon Tetlow is but half a man as we see him, and his railroad is left a vague generalization in the background. John Bennett is the chief actor, and his feats are as probable as those of the heroes of Messrs. Oliver Optic and Henty. It is well enough for us to believe that in Tetlow's condition an honest boy may have come, to supply him with "hands and feet—almost, it might seem, lungs and a few other useful vital organs"; but brains and will are a different matter. We must again take exception to the publisher's remark that "the interplay of his slow, sturdy nature with Simeon's vivid one is full of insight and humor and delightful surprise." There is very little humor in the book, though a great deal of pretty and wholesome sentiment. A little strained, perhaps, is the prolonged suffering of Tetlow under the curse of the old switch-tender, who has been displaced for carelessness; a little obvious the device of the innocent child who brings about the lifting of the curse; but accepted as a novel of sentiment and not of commercial life, the story may be enjoyed for its fluency and sweetness.

The Wild Geese. By Stanley J. Weyman. New York: Doubleday, Page & Co.

The announcement is made that this is the last novel to be put forth by Mr. Weyman; and it must be confessed that we are able to endure the thought with some composure. He has borne his part bravely in the heyday and through the decline of the historical romance; and with a score of popular successes to his credit, may now fairly leave what skirmishings remain in the hands of the younger generation. "The Wild Geese" is—the usual thing, only not quite so much so—a diminished echo of "Under the Red Robe" and "A Gentleman of France." It contains, that is, the same elements of love-making, political intrigue, and sword-play, but a notable falling off in spirit and swing. The action takes place in Kerry, in the reign of George the First. It is the darkest hour of Irish Jacobitism. The public observances of the Roman faith are forbidden, and Romanists are shorn of civil and political rights. In spite of conspiracies, duels, and dungeons, it is all a sufficiently amiable sort of thing to happen in a book: the only question is why it should be necessary for it to happen so many times in so many books. A hundred years ago historical romance was yet to be born, in the Waverley novels. The stream grows sadly dilute.

Whither Thou Goest. By J. J. Bell. New York: Fleming H. Revell Co.

A sweet, simple story, sweetly and simply told, consisting of the old theme with variations, smacking less of the kailyard than one might expect of the author of "Wee Macgreegor." Richard Balmain is drawn to Ruth Lennox, first by her fortune, and then by herself; but the latter emotion fails to convince her after she has been told of the former fact by her aunt, a personage as devoid of the milk of human kindness as Bill Sykes, and infinitely more pes-

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tilent, as she gives the police no excuse for cutting short her misdemeanors. After this revelation, the book is occupied by Ruth's gradual realization that, mercenary or not, Dick's wooing has been only too successful, and by the struggle between his love and his pride before he can return to her. Needless to say, love wins the battle, even before Dick learns that Ruth has lost her fortune, the original cause of all the mischief. Some of the minor characters are drawn with vigor and distinction, especially Dick's gentle but strong-spirited mother, and Miss Fitzroy, the suffragist.

Much Ado about Peter. By Jean Webster. New York: Doubleday, Page & Co.

Ten light, deft, good-humored sketches of the life circulating about the stables and the kitchen of one of the American landed gentry are here made into a book which a person who has nothing else to do may read without effort, and even with mild amusement. Though the connection of the chapters with one another is by no means close, the rise of Peter from groom to coachman and his courtship of Annie, the maid, furnish a kind of unifying interest in the world of cooks, valets, gardeners, and stable-boys. Furthermore, the social and the serving worlds are linked together by an occasional implication that the young gentlemen and ladies who ride the fine horses and wear the fine gowns are not much wiser in the affairs of the heart than the men and maids who hold the bridles and do the ironing. The interest of the book lies mainly in the low-comedy characterization, and in the escapades of the high-spirited, unbridled children which family life of the character here suggested naturally produces. One cannot help feeling that if Miss Webster had kept Peter and his friends in their places, and had given the children the front of the stage, she might, with a little attention to plot, have written a fresh and continuously entertaining story of child-life. Certainly, if she does not wish her talent to run to seed, she should not permit herself to make many more books in this fashion. Publishing volumes of sketches is a bad habit to form; it is extremely wasteful of material, and it betrays a lack of self-restraint and patient ambition.

France of the French. By Edward Harrison Barker. New York: Charles Scribner's Sons. $1.50 net.

France in the Twentieth Century. By W. L. George. New York: John Lane Co. $1.75 net.

France has recently fallen into the march of civilization and put forth a "Who's Who" of her own. Mr. Barker's volume may be best described as an attempt to clothe the skeleton structures of "Who's Who" with sufficient flesh for the uses of the average American newspaper office. This the author has done very successfully. Within some 260 pages he has brought together a surprisingly large amount of biographical information covering every field of contemporary French life. He has given to his sketches the added personal touch that bespeaks first-hand acquaintance with the material, and makes attractive reading. Names like Coppée, Richepin, Rostand, Deroulède, Bourget, Barrès, Anatole France, Jules Lemaître, Saint-Saëns, Massenet, Delibes, Roux, Berthelot, Clemenceau, Combes, Deschanel, Delcassé, receive their page or half-page of detailed fact and characterization. Mr. Barker is not absolutely contemporary. He includes the men who have so recently passed away that their names are still the names of the present day. Thus it would appear at first that the best French painters, like the best Indian, are the dead. But Jules Lefebvre, Bonnat, Carolus Duran, Flameng, and Rochegrosse, among the living, are accounted for. The chapters on art, and particularly the one on architecture, are done with more care and intimacy than the rest. As a rule, the record of personal opinion runs sober and just.

The chapters on French character, on family life, and on "Lights and Shadows" deal in the main with the perennial problem of French morality. On that difficult subject much can be written, and has been written, and, on the whole, to little purpose. In the end it always amounts to this: that the morals and conduct of the French people are not quite those of Great Britain and America, but that the French are a very likeable people nevertheless. We regret to see Mr. Barker advance the old argument that Paris is not France, and that Parisian standards are not the national standards. But that is, after all, quite opposite to what the French themselves maintain. Historically, Paris has dominated France. If the capital draws to herself a steady supply of fresh material from the provinces, it is still admitted that Paris shapes this rough matter to her own form with astonishing thoroughness and dispatch. If Hercules can be fairly enough built up from his foot, a nation cannot complain if the outside world reconstructs it from its head.

Mr. George's "France in the Twentieth Century" is an exasperating book. It combines a certain amount of expert knowledge and occasional flashes of real insight with an astounding mass of splendid misinformation. It is written from the point of view of an ardent Jacobin and admirer of the French people. But its tone is hyperemotional and its logic is, to say the least, dubious. Rarely has a cart been put so squarely before the horse as when the low state of French personal morals is shown to arise directly from the prevalence of an immoral literature and art. Mr. George's general reflections on politics and society are gigantic in sweep and childish in effect. As to his facts, he tells us that "all European states have written Constitutions, a copy of which can be purchased by any man for a few pence"; that in France "the Premier is selected by the President from among the men who can command a majority in both houses"; and that the word "bloc" was coined by Waldeck-Rousseau, whereas M. Clemenceau is its universally acknowledged father. The author's power of generalization is exemplified in the following pronouncement:

> The French are a nation of individualists; they do not take kindly to group action. It is for this reason that they do not succeed in team games such as cricket or football; every man in the team plays for himself, and disorder naturally follows.

The Springs of Helicon. By J. W. Mackail. New York: Longmans, Green, & Co. $1.25.

The three essays here brought together are a revision of lectures delivered at Oxford by the professor of poetry, and they display both the strength and the weakness common to the criticism of the English universities. For weakness, they lack a certain driving power, a certain dynamic use of ideas; they leave one with the feeling that most things here have already been said, although never before, perhaps, quite so well said. For strength, they introduce one into an atmosphere of golden serenity, into a society where all matters of taste are settled, beautifully and forever. In weighing the advantages and disadvantages of such a style, we are inclined to place the balance strongly on the positive side.

To be more particular, of the three essays, that on Chaucer is, to our taste, the least interesting; the judgments seem to us firmer and more decisive in those on Spenser and Milton. Many passages in the Spenser could be pointed out in which the criticism is flushed with a poetic warmth of imagination. Such, for example, is the description of the portrait of Count Martinengo-Cesaresco, in the National Gallery, with the application of its motto — ἰοὺ ἰοὺ λίαν ποθῶ, "Oh, I desire too much"—to the outreaching spirit of the renaissance. Other passages dwell lovingly on subtleties of form and style, as in the long analysis of the Spenserian stanza and of its various capabilities and limitations—where the critic is at his best. Others introduce elaborate comparisons, such, for example, as the novel, and somewhat strained, parallel of Spenser and Livy, which reminds one almost too forcibly that the author has written his

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history of Latin literature. Still others show the writer's sensitiveness to the shifting currents of literary inspiration, as when he touches on the change that takes place toward the end of the sixth book of "The Faerie Queene":

> It occurs subtly and silently, like dawn overspreading the sky. But it means that the spirit of the poet, and of his art, has changed. The renaissance is tiring of itself; poetry is returning to life: and with the same movement life is returning to poetry. . . . It suggests a return . . . to the pleasant villages and farms, to the opener air, from the enchanted atmosphere, heavy and luminous, of courtly romance.

On the whole, Professor Mackail rather underrates the value of Spenser's linked sweetness, apparently under the desire of throwing into higher relief the work of Milton in passing from renaissance to true classical influences, and so bringing English poetry to its own perfection and to its place in the literature of Europe. To the further glorification of his hero he somewhat exaggerates the aloofness of Milton; and nowhere does he better manifest his skill in dressing up old ideas with fresh poetical imagery than in his brief description of the period:

> The confusion of English politics in the seventeenth century seems reflected in the confusion of English poetry. We cannot bring its progress under any single formula. It is difficult to discriminate between the poetry which represents the continuance of an earlier impulse and that which is a new beginning, a separate movement. We seem to wander in a dimly lighted undergrowth, in a close dungeon of innumerous boughs. When we emerge into daylight, it is to find ourselves in another world. Darkness had slowly fallen on the Elizabethan afterglow; from out of a sky spangled with a confused multitude of stars which succeeded it, there comes breaking and flooding in, slowly and inevitably, the *Aufklärung*, the blanched clearness of a new and modern day.

We have no desire to detract from the enthusiastic admiration of Professor Mackail for the great and lonely star of that period between afterglow and dawn, but we think he might have pointed more clearly to the harm suffered by English literature from the isolation of its greatest and most classical poet. Milton "stands wholly apart; he founded no school; he exercised no effect upon contemporary poets"—to Professor Mackail as to Wordsworth that loneliness would seem to be an enhancement of virtue. But loss is reciprocal, and if the age and ages to come suffered from this neglect, Milton also was led by it into certain astringencies of taste that he would probably have escaped in a more sympathetic society. His extreme individualism is not altogether a strength.

We cannot take space to linger over the many felicitous paragraphs of this third essay—the merit of Waller, the comparison of Milton's periods with those of Virgil and Dante and Spenser, the delicate, unexpected dramatic sense evinced in the speeches of "Paradise Lost," etc. In one point Professor Mackail's hero-worship has, we think, led him astray. He quotes the well-known statement of Edward Phillips in regard to Milton's estimation of "Paradise Lost" and "Paradise Regained":

> It [the later poem] is generally censured to be much inferior to the other, though he could not hear with patience any such thing when related to him.

To take these words, says Professor Mackail, as meaning that Milton thought "Paradise Regained" the greater of the two epics, is a "strange and obstinate misapprehension." Milton heard them with impatience, he thinks, because they were true. We submit that the traditional interpretation is more plausible.

But, in the end, Professor Mackail's work is rather to be valued for its general suavity of tone than judged in accordance with the correctness or originality of its separate ideas.

Science.

THE AMERICAN PHILOSOPHICAL SOCIETY.

Philadelphia, April 26.

The annual General Meeting of the American Philosophical Society, the oldest scientific body in the country, was held here April 22-24. The president, Dr. W. W. Keen of Philadelphia, and vice-presidents, Prof. W. B. Scott of Princeton, and Prof. A. A. Michelson of Chicago, recent recipient of the Nobel prize, took turns in conducting the sessions. Notable among the foreign visitors were the Rt. Hon. James Bryce, the British ambassador at Washington, and Prof. Christian Hülsen, a member of the Imperial German Archæological Institute of Berlin, who has been in charge of the excavations of the Forum in Rome. The following new members were elected: Louis A. Bauer, William Howard Taft, Washington, D. C.; Marston Taylor Bogert, Hermon Carey Bumpus, Dr. Alexis Carrel, A. V. Williams Jackson, New York; Edwin Brant Frost, Williams Bay, Wis.; Robert Almer Harper, Charles Richard Van Hise, Madison, Wis.; William Herbert Hobbs, Victor Clarence Vaughan, Ann Arbor, Mich.; Abbott Lawrence Lowell, Boston; William Romaine Newbold, John Frederick Lewis, Charles Bingham Penrose, Philadelphia; Francis Darwin, Cambridge, England; Hermann Diels, Emil Fischer, Berlin; Friedrich Kohlrausch, Marburg; Wilhelm F. Ph. Pfeffer, Leipzig.

The evening of April 23 was devoted to a celebration of the centenary of Charles Darwin, who was a member of the society, as was also his grandfather Erasmus Darwin. The British ambassador spoke as one having authority since when a student in England he had a personal acquaintance with Darwin. He gave a number of personal reminiscences and described the reception of the "Origin of Species," which was universally discussed not only among the educated classes but by the common people as well. Prof. G. L. Goodale of Harvard considered "The Influence of Darwin on Natural Science"; and Prof. G. S. Fullerton of Columbia, "The Influence of Darwin on the Mental and Moral Sciences." At the suggestion of Ambassador Bryce, the society cabled congratulations to two close friends and collaborators of Darwin, Sir Joseph Dalton Hooker and Alfred Russel Wallace, both members of the society and still living in England.

Among the scientific papers of general interest was one by Dr. L. F. Kebler on the unsuspected presence of habit-forming agents in beverages and medicines. He called attention to the fact that a large number of soft drinks contain not only a considerable amount of caffein, but, in many instances, small quantities of cocain. Cocain has also been found in agents intended for the treatment of the tobacco habit. The same pernicious drug has been detected in medicine used in the treatment of hay fever, asthma, and in relieving pain resulting from dentition in infancy. Morphine, opium, chloral hydrate, heroin, and codein singly or combined have also been found in many other medicines, particularly those intended for the treatment of epilepsy, rheumatism, asthma, gastric troubles, and ailments of infancy and childhood.

Dr. L. A. Bauer of the Carnegie Institution of Washington read a suggestive paper dealing with the connection between the various manifestations of solar activity (*e. g.*, sun-spots) and the so-called magnetic storms which at times affect compass needles simultaneously all over the earth, which even interrupt telegraph and cable lines, and which are usually accompanied by fine auroral displays. One of the most severe of these magnetic storms was that of October 30-November 1, 1903, which was violent enough to derange the mariner's compass at certain places by as much as three degrees, and which was said to have caused a temporary suspension of the electric car line in Zürich. The effects of this particular storm lasted for fully two months after its apparent subsidence, the earth's magnetic condition being below normal, until towards the close of the year (1903). Prof. George E. Hale, director of the Carnegie Solar Observatory at Mt. Wilson, Cal., has discovered that sun-spots are centres of violent cyclones.

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But however intensely magnetic these whirling cyclones may be, a simple calculation shows that they are far too distant to affect appreciably our most sensitive magnetic instruments. Yet the various curves exhibited indicate indisputably that some relation exists between solar activity, as evidenced, for example, by sun-spots, calcium flocculi, solar eruptions, prominences, etc., and the earth's magnetic fluctuations. The variations in the solar and the terrestrial magnetic phenomena follow each other closely. One of the most important of the inferences drawn is, that an increase in sun-spot activity is accompanied by a decrease in the earth's magnetization, or that the magnetization superposed on the earth's magnetic field during solar outbreaks is opposite to that of the earth's own field. It appears questionable whether the earth's magnetism ever settles down precisely to its former condition after the occurrence of a magnetic storm. The facts are not yet sufficient to draw a definite conclusion whether solar activity and magnetic storms stand to each other as cause and effect or whether they are both effects of the same cause.

Saturday afternoon was set aside for a "Symposium on Earthquakes," and the following papers were read: "Introduction, Classification, Discussion of Volcanic Earthquakes; Description, with illustrations, of the Charleston, S. C., and Kingston, Jamaica, Disasters," Prof. Edmund O. Hovey, New York; "The Present Status and the Outlook of Seismic Geology," Prof. William H. Hobbs, Ann Arbor; "Conditions Leading to Tectonic Earthquakes, Instruments Used in the Study of Earthquakes, Suggestions for a National Seismological Bureau," Prof. Harry F. Reid, Baltimore. Prof. Reid declared that the work of a national bureau would be very varied. It should collect data regarding all felt earthquakes, and make a geological examination, in special cases, of the regions where earthquakes occur. The instrumental records from the whole country should also be collected and studied to throw light on the nature of the earth's interior, and to discover the centres of earthquake disturbances in the surrounding oceans. This would require the general coöperation of many departments of the government.

Edwin Swift Balch explained why in his opinion America should re-explore Wilkes Land. Lieut. Charles Wilkes, U. S. N., first announced to the world in 1840 the existence of a great Antarctic continent, along whose shores he sailed for a distance of 1,500 miles, a coast known as Wilkes Land. It has not been visited again. Sir James Clark Ross, Sir Clements R. Markham, and Capt. Robert F. Scott, R. N., no one of whom has been there, declare emphatically that Wilkes Land does not exist and should be expurgated from the charts. It should, therefore, be looked on as a patriotic duty for America to verify Wilkes's discovery and get a more careful chart of these shores. Besides geographical discoveries, many other branches of science would be benefited by an expedition to the Antarctic. None of our museums has specimens of the fauna or petrography, etc., of Antarctica, and such collections should be obtained. An expedition to verify Wilkes's discoveries would cost perhaps $100,000; and the best way to start it might be to form an Antarctic committee, composed of representative scientists and explorers.

A paper on "J. J. Rousseau, a Precursor of Modern Pragmatism," was read by Prof. Albert Schinz of Bryn Mawr. He said that Rousseau, like modern pragmatists, starts from the assumption that an idea in order to be pronounced true must yield results, but meaning by results, useful results, or still more precisely moral results. Rousseau, like William James, develops a conception of truth by which he tries to displace the intellectual or rational conception of truth and replace it by a criterion varying according to circumstances. The "sentimentalism" or "rationalism" which Rousseau opposes to the "materialism" of his time, corresponds exactly to the "expedient" or the "humane arbitrariness" which William James opposes to "divine necessity" of modern intellectualism. There is a curious parallelism in the evolution of Rousseau's thought with that of James; and this circumstance will help us to account for their conception of truth and philosophy.

The meeting closed on Saturday evening with a dinner at which nearly one hundred members were present. President Keen presided as toastmaster and the following toasts were responded to: "The Memory of Franklin," President Francis L. Patton of Princeton; "Our Sister Societies," the British Ambassador and President Henry S. Pritchett of the Carnegie Foundation; "Our Universities," President-elect Lowell of Harvard; "The American Philosophical Society," President Keen.

ARTHUR WILLIS GOODSPEED.

A posthumous work of Dr. E. T. Hamy treats of "Les Débuts de Lamarck," with discussion of the work of Adanson, Jussieu, Pallas, Geoffroy-Saint-Hilaire, Cuvier, and other naturalists, most of whom were the author's predecessors at the Muséum of the classic Jardin des Plantes (3.50 francs, Guilmoto). "La Crise du transformisme," by Félix Le Dantec, continues this biologist's severe criticism of the hypothetical methods of Weismann, and, from the strictly mechanical point of view, forms a restatement of Lamarck's essential theory as distinct from Darwin's. Naturally the book runs counter to De Vries's theory of mutations and to other doctrines which seem to have escaped from further reasoning into the realm of accepted traditions among most English writers. The influence of Professor Le Dantec's teaching on the younger scientific men of France ought to result in a different state of things.

Drama.

Tragedy Queens of the Georgian Era. By George Fyvie. New York: E. P. Dutton & Co. $4 net.

From the great mass of contemporaneous record—diaries, letters, memoirs, criticism, etc.—Mr. Fyvie has carefully extracted the various references to the personal and artistic careers of the most prominent actresses of the eighteenth and the early part of the nineteenth century, and put them in consecutive and convenient order. Thus he furnishes in one attractive and, on the whole, instructive book, information hitherto obtainable only in a long course of miscellaneous reading.

It was inevitable, perhaps, that it should be somewhat in the nature of a scandalous chronicle. The author starts out with the assertion that his object was biographical rather than critical, and many of his heroines were far more distinguished for their dramatic abilities than for their private virtues. Nevertheless, it may be doubted whether it is necessary now to rehearse at length the gossip which has been public property for more than a century. Mr. Fyvie seems to have included Elizabeth Barry in his list—although she does not belong properly to the Georgian era at all—for the sake of dwelling upon her notorious connections with Rochester, Etheredge, and others. The publication of the rejected Otway's despairing appeal has more justification. That Barry was one of the chief ornaments of the British stage for a quarter of a century is unquestionable. Whether Otway really experienced all the agony he expressed is less certain. Anne Bracegirdle, who inspired passion in many hearts, counting Congreve, Lovelace, and Nicholas Rowe among her suitors, was much more circumspect in her conduct than most of her fair associates. She must have been a bewitching comedian, but her name will live, perhaps, in history chiefly on account of her attempted abduction by Hill and Lord Mohun and the trial of the latter by his peers for his share in the murder of the unlucky actor, Will Mountford. Of the official proceedings in this notorious case Mr. Fyvie gives some interesting details. Nance Oldfield, like Peg Woffington, has been made a heroine of modern comedy, and her name is therefore more familiar to the general public than those of many of her rivals. She shone both in tragedy and comedy,

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and must have exerted a most uncommon personal charm, inasmuch as her notoriously irregular mode of life was no bar to her reception in respectable social circles, or at court, which possibly is less remarkable. Her popularity and her prudence were proved by the large estate which she left behind her and the valuable art collection which she owned.

The acknowledged preëminence of Susannah Arne (Mrs. Cibber), in such diverse parts as Juliet, Constance, and Lady Macbeth, justifies Mr. Fyvie's high estimate of her, but it was scarcely worth while to dwell for so long on the sordid story of her wedded life with the infamous Theophilus Cibber, or the endless squabbles between Covent Garden and Drury Lane. The quoted letters of Garrick and others are, however, illuminative of the period. The paper on Mrs. Pritchard, who stands second only to Mrs. Siddons, is an excellent one, and full justice is done to Mary Ann Yates and Mrs. Spranger Barry. The stress laid upon the "shrieks" of the latter suggests that her vigor was at least equal to her inspiration. Elizabeth Pope enjoys the distinction of being the last, and one of the best, of Garrick's Cordelias. One of the freshest chapters in the book is that devoted to Mrs. Inchbald, an actress of only ordinary capacity, but a woman whose varied ability, generous character, and high courage entitle her to remembrance. Mr. Fyvie's account of Sarah Siddons is full and adequate, but, of course, he has no new information, or estimate, to give concerning her. He would have followed a more dignified course, if he had imitated some of her other biographers in ignoring the wretched Galindo episode, which, at the worst, appears to have been only the result of mistaken confidence in a designing rascal. It certainly ought not to be treated as a significant incident, in a consistently worthy life. Julia Glover and Eliza O'Neill, who complete the list, are of lower artistic rank than most of their companions, but the latter is notable as the original of the Fotheringay in Thackeray's "Pendennis."

"The Writing on the Wall," by William J. Hurlbut, which was produced in the Savoy Theatre on Monday evening, has many of the characteristics of "The Fighting Hope," by the same author. In spite of its assumption of serious purpose, it is actually an inferior specimen of sensational and ultra-sentimental melodrama. Its violence and insincerity are emphasized by the artificial acting of Miss Olga Nethersole, whose indisputable natural ability is only discernible at rare intervals beneath the mass of her elaborate affectations. Briefly, the theme is the conscienceless greed of slum landlords, with an incidental attack upon the Trinity Church corporation; but the general treatment is so juvenile and inexpert in its unreasonableness and its platitudinous preachments—not to speak of its essentially undramatic quality—that the excellence of the object counts for little. Miss Nethersole plays the entirely theatrical part of a saintly and deeply wronged wife and devoted mother, whose only child is burned to death at a Christmas-tree festival which she has prepared for the tenants of one of the filthy warrens owned by her husband, whose avarice, in repainting old fire escapes instead of providing new ones, is responsible for the catastrophe. Manifestly there is here the material for an effective drama, and it affords Miss Nethersole—at the moment of her realization of the child's fate—an opportunity for one of those manifestations of agonized emotion in which she excels. At this crisis she approached the truth of nature more nearly than at any other time, and was correspondingly impressive. Throughout the rest of the play her mannerisms were fatal to all illusion. The only really notable acting in the representation was that of William Morris as the grasping landlord. His portrayal of a hard, strong man, suddenly shattered to his foundations by the fear of imminent ruin, disgrace, and punishment, and the loss of all that had made life dear to him, was exceedingly striking and able. Mr. Hurlbut has a sense of theatrical situation, but has everything to learn about the true principles of dramatic construction.

An experimental performance of a somewhat adroit translation of Brieux's "Les Hannetons," made by Laurence Irving, was given by Mr. Irving in the Hackett Theatre on Tuesday afternoon, to the evident pleasure of a special audience. The piece is an intimate and veracious study of the daily squabbles of an ill-mated pair, living in illegitimate union, of which the moral seems to be that such voluntary bonds, however lightly assumed, are apt to become intolerable, but unbreakable, fetters. This is, in its way, wholesome teaching, but the main object of the play is amusement, not instruction, and the cynical humor of it all, with the frequent flashes of characteristic Gallic wit, provoked much hearty laughter. But the tale is, in its essence, sordid, unsympathetic, and not well suited for general public entertainment. It was well played, on the whole, by Mr. Irving and his wife, Mabel Hackney, the latter furnishing a lively sketch of a vixenish and jealous temper.

Music.

OPERATIC MANAGEMENT.

The end of Heinrich Conried's troubled career suggests the reflection that few positions are so difficult to fill to the satisfaction of everybody as that of an operatic manager. He has to defer to the social element among his patrons as well as to the wishes of the music lovers. He has to deal with a large number of singers of various nationalities, each of whom clamors for special privileges. The unions to which the orchestral players, the chorus singers, and the stage-hands belong are all likely to harass him in turn, as they did Mr. Conried. He has to scour all Europe and America for new singers. He is likely to be stunned on finding that he has wasted a great deal of money on an artist who, while popular in Paris, London, or the cities of Germany, fails to please in New York. He has to arrange his repertory so as not to give the same operas too often on the same day in the week, or to deprive the subscribers of a certain week-day of the opportunity to hear this or that singer in a favorite rôle. He has to meet the assaults of all his artists, each demanding an advance in emoluments once a year; he is harassed hourly by the bugaboo of "sudden indisposition," which makes it necessary—though sometimes almost impossible—to change the opera at the last moment. In short, uneasy lies his head as if he wore a crown.

In addition to these general tasks and tribulations, Mr. Conried had troubles of his own. At one time he was almost paralyzed with fear lest his most profitable tenor should be ostracised. Another time a California earthquake upset his plans and changed a big surplus into a deficit. An upheaval of a different kind nearly frustrated his plans for "Parsifal," but luckily he won, and put $200,000 into his coffers. On the other hand, he lost the battle for "Salome," from which he had expected similar results; and this was one of the nails in his coffin. Overwork and other factors helped to undermine his health, and when he was asked to resign it was as much because of his impaired ability to discharge his manifold duties as because of the mistakes he was accused of having made. He had been chosen because of his success in managing theatrical and comic-opera companies, and in view of the fact that he knew very little about music or singing, it must be admitted he achieved some remarkable successes. His self-assurance was amazing. At a rehearsal of "Parsifal," when it was pointed out to him that his substitute for bells did not work well, he exclaimed: "Then Wagner composed that badly." He evidently believed with the German comic poet that—

> Bescheidenheit ist eine Zier,
> Doch weiter kommt man ohne ihr.

Operatic management used to be a much less difficult and complicated affair in the good old times. Then all a manager had to do was to find a popular prima donna and the problem was solved. When Catalani was remonstrated with for asking so large a sum that it became impossible to employ other artists of talent, her husband exclaimed: "Talent! Have you not Mme. Catalani? What would you have? If you want an opera company, my wife with four or five puppets is quite sufficient." Matters had already mended somewhat in the days of the doughty Col. Maple-

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son; though Patti asked $5,000 a performance, he found it possible to engage a few other capable artists and a respectable orchestra; but he would have stood aghast at the demands now made on managers by operagoers. The subscribers of the Metropolitan to-day not only insist on having the names of the leading sopranos, contraltos, tenors, baritones, and bassos of the world in the prospectus, they want the scenery, the stage management, the chorus, and the orchestra to be as good as at Bayreuth or Munich. Admittedly, the success of the season just ended was due largely to the improvements of this kind made by Mr. Gatti-Casazza in the Italian operas, and in the German operas by Mr. Dippel who bought up the best players in town and searched all Germany for the best chorus singers.

Maurice Grau was the man who complicated the managerial functions in an unprecedented manner by abandoning the old plan of singing all operas in Italian. He engaged French singers for the French operas and German singers for the Wagner music dramas. It was a great step in advance, but it was a dangerous policy to pursue, for it made the public and the critics more and more exacting. If the Wagner operas were not done so well as at Bayreuth, Gounod so well as in Paris, Verdi so well as in Milan, the subscribers growled and wanted to know why—in fact, they expected all operas to be better presented here than abroad, and better they generally were, at least so far as the singing was concerned. When Mr. Conried entered on his duties he tried to degrade the prima donnas and tenors to a less commanding position, but soon found that this policy was suicidal. The best operas, with all-star casts, was what the public demanded, and if the cost was greater, who cared?

The growing fastidiousness of the public to which the manager has to cater, is illustrated in the case of Mr. Hammerstein at the Manhattan Opera House. He knew that such operas as "Pelléas et Mélisande," "Louise," "Thaïs," "Le Jongleur de Notre Dame" had been successful only in Paris. He concluded that their failure elsewhere had been due to their not having been interpreted in the genuine French spirit, so he imported a Parisian company, and found that, apparently, these were the very operas New Yorkers had been hungering for. So much has he been impressed by this circumstance that after a two years' trial he has decided to make French opera the mainstay of the next season, relegating Italian opera to a second place.

The latest problem has arisen from the growing competition in the operatic world. The leading singers refuse to sign, except for a given number of performances. But Mme. Tetrazzini, for example, draws full houses in only half a dozen operas and Mr. Hammerstein cannot ask his subscribers to hear her week after week in the same operas. Partly for this reason he built his opera house in Philadelphia, and is about to build one in Brooklyn; at these houses he can carry out his contracts with the singers without offending the subscribers. It is for the same reason that the Metropolitan Opera Company now performs not only here and in Philadelphia, but in Baltimore and Washington, beside promising aid to Boston. All this entails much additional work on the management—quite enough to keep two men busy.

"Les Chansons de Croisade," by Joseph Bédier, successor of Gaston Paris, with the collaboration of Pierre Aubry for the tunes, is a work of value in the history of crusaders as well as of music. Professor Bédier's name is enough to justify this unique excursion into a side field of erudition. Only 300 copies have been printed (10 francs, H. Champion).

Prof. Romain Rolland, who is becoming one of the most voluminous as well as competent writers on music, publishes "Beethoven," with twelve engravings, mainly portraits, in the Éditions d'Art, series of Thinkers (5 francs, E. Pelletan).

Marcella Sembrich will begin her farewell concert tour in the United States on October 18 next. She will also visit Mexico and Cuba in the first two months of next year.

For his farewell recital at Carnegie Hall Saturday afternoon, May 1, Ossip Gabrilowitch, the Russian pianist, has arranged a programme of compositions by Beethoven, Chopin, Schubert, Grieg, Josef Hofmann, Schloezer, and Gabrilowitch, the last-mentioned being the pianist's "Caprice Burlesque," opus 3. Gabrilowitch has been in this country the entire season, and his tour has taken him to the Pacific Coast and as far south as Texas. He will sail for Europe the middle of May.

Heinrich Conried, former director of the Metropolitan Opera House, died at Meran, Austria, April 27. He was born at Bielitz, Silesia, in 1855, and early made the stage his goal. After acting with some success in Germany, he came to America, and at first managed a small theatre on the Bowery. Later he took charge of the old Germania Theatre, then of the Thalia Theatre, and finally of the Irving Place Theatre. In all these places he maintained good stock companies, which were reinforced by the importation of distinguished German actors and actresses. He produced in an excellent way the best German plays, both classical and modern. His success in these theatres led to his appointment in 1903 as manager of the Metropolitan. His work as director of this opera house is the thing which has made his name most widely known. Perhaps his greatest achievement was the production of "Parsifal." Other novelties which he brought out were "Die Fledermaus," "Der Zigeunerbaron," "Fedora," "La Damnation de Faust," and "Adriana Lecouvreur."

Art.

A MUSEUM OF HORRORS.

The directors of the Museum of Industrial Art at Stuttgart have had the happy thought of exhibiting gross errors in taste (*Geschmacksverirrungen*). Instead of teaching by examples of what to imitate, the idea is to show the public and art students what to avoid. With German thoroughness, a catalogue of this display of artistic aberrations has been drawn up by Professor Pagaurek, under such various heads as wrong uses of material, fantastic treatment, freaks in decoration, and so forth. As the show is one of industrial art, it contains only monstrosities in that sphere: knock-kneed tables and all kinds of misapplied ingenuity in furniture, china, and ornaments, with wild extravagances in decoration. The whole is a kind of Dantean circle, about which the student and the apprentice are led in order to frighten them into the paths of artistic righteousness. What German youth most inclined to æsthetic debauchery would not be given pause by what is probably the *chef d'œuvre* of the exhibition—an iron stove in the guise of an antique suit of armor! The wicked—or the envious—might say that Teutonic taste leads the whole world of art in producing the thing that should not be. A kind of irresistible weakness for the bizarre, for over-ornamentation, for applying the methods of wood-carving to sculpture, seems, indeed, to trouble modern German art. The Empire suffers from a plague of inferior statues—though enriched also by some majestic ones—and if the Kaiser had wished to help out this Stuttgart exhibition, he could have drawn freely upon what is irreverently called his *Denkmalmarkt* in Berlin. But say what one will, we have in this holding up of a mirror to bad taste a brave attempt to do what other countries may as much need but lack the courage to undertake. If Germans make the artistic blunders, it is Germans also who have the critical detachment to assemble them where all may see and read the lesson.

Applause for this bold experiment comes from the land of impeccable artistic taste. Miguel Zamacois writes in the *Figaro* with enthusiastic praise of Professor Pagaurek's innovation, and expresses the ardent hope that Paris, and other large cities in France, may speedily have a "Musée National d'Art Répulsif et Anti-Exemplaire." He argues for this, not merely because of its benefit to art workers. He sees in the plan great possibilities of educating popular taste. It is not alone a question of teaching what not to admire, but of liberating the critical spirit and making discrimination necessary. The deadening thing about the ordinary museum

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of art is that it lays a heavy hand upon the average visitor, making him a blind worshipper instead of an open-eyed observer and student. Most art collections have the air of official conservers of public admiration. They are to be viewed with humble thankfulness and devout awe, it being expected that the critical faculty will be left with the umbrella at the entrance. Somehow to waken the dormant judgment, so that it will not accept without question whatever works of art are held worthy to be put on exhibition—that, according to M. Zamacois, is the great need. To meet it, he would have the Stuttgart experiment widely imitated, and have professorships of the Ugly as well as the Beautiful. His final ideal is a splendid palace of art over the door of which might be inscribed: "Here one may discuss taste."

If such galleries could be made numerous, they would render museum-visiting a new thing. Instead of the solemn procession of overpowered tourists, sighing before every case or picture, "How lovely!" we should see alert people in eager debate, and should now and then catch the refreshing exclamation, "What a horror!" Of course, if the invitation were openly given to come and condemn, there might as easily be set up a conventional rejection as the conventional acceptance which we now have. Hence it might be well if the horrors were mixed with the triumphs, stimulating the public by leaving it to find out which is which. At all events, an occasional display of the misapplied and the distorted and the perverted in art would be wholesome.

"Van Dyck: Des Meisters Gemälde," edited by Emil Schaeffer (Stuttgart: Deutsche Verlags-Anstalt), constitutes the thirteenth volume of the excellent and deservedly popular series Klassiker der Kunst in Gesamtausgaben. The text of Schaeffer, though not inappreciative, regards Van Dyck as vastly overestimated by the general public. The reproduction of the pictures is excellent.

"La Cathédrale de Chartres," with thirty-eight engravings and two plans, by René Merlet, and "Le Château de Coucy," with thirty-six engravings and two plans, by Eugène Lefèvre-Pontalis, are two new volumes in the cheap series of Petites Monographies des grands edifices de la France (2.50 francs per volume, bound in supple cloth, H. Laurens). The previous issues dealt with the Abbey Church of Vézelay, the Château of Rambouillet, and the Hôtel des Invalides. The editorship of M. Lefèvre-Pontalis, professor at the École des Chartes, is a warrant of competence in art and archæology; and no useless talk mars the clear explanations. Similar praise may be given to the rival series of Notices historiques et archéologiques sur les grands monuments (2.50 francs, D. A. Longuet), which publishes its second number, "La Cathédrale de Notre-Dame de Paris," with eighteen inset photo-reproductions and a plan, by Marcel Aubert, *archiviste-paléographe* at the Bibliothèque Nationale. The first number was devoted to the Basilica of Saint-Denis. In accuracy and completeness, these handbooks constitute a distinct advance beyond the guides of the past.

"Les Sforzas et les arts en Milanais (1450-1530)," an octavo book of more than five hundred pages, with engravings by Gustave Clausse, architect and member of the Royal Fine Art Academies of Italy, is a work of original investigation in art history of the renaissance (E. Leroux).

The British School of Archæology at Rome will begin in May a systematic study of the prehistoric remains in the island of Malta, whose Governor has granted special facilities. Here, as in Sardinia, several new examples of dolmens have been discovered recently, but the most important monuments are the large sanctuaries of Gigantia, Hagiar-Kim and Mnaidra, which seem first to have served as burial places, and then, according to Evans, to have become the seat of a form of hero worship. These investigations will be carried on by Dr. T. Ashby, the head of the school, assisted by T. E. Peet, while Dr. McKenzie continues the work in Sardinia.

At a meeting of the American School of Classical Studies held in Athens last month B. H. Hill spoke of the operations undertaken at Corinth which were devoted to the exploration of four chief centres—the ancient Agora, the fountain of Glauce, the theatre, and the fountain of Peirene. On the Agora site were discovered the foundations of a small sanctuary with remains of friezes, architraves, and cornices. At the extreme left was found a colonnade of fifteen Corinthian columns, the capitals of which bore a simplified form of acanthus ornament, with lions' heads, and claws and wings. Fragments of the pediments were also found in quantities, so that it is hoped that a complete restoration will be possible. Near the colonnade a stairway came to light which leads to a large temple situated sixty yards to the west. In the process of draining off the waters of the fountain of Peirene the excavators came upon walls of an aqueduct belonging to the early years of the Christian era. Four more chambers, or reservoirs, were laid bare, in addition to those unearthed in 1898. These are carved out of the rock and vaulted, and probably date from the period of Periander, who was tyrant of Corinth about 500 B. C. Four statues were unearthed among the early Christian débris. An important discovery is also the finding of the ancient way to Sicyon, which makes possible an accurate orientation of several remains on the site, since Pausanias mentions some buildings in their relation to the Sicyonian road. This evidence confirms the conjectural identification which had already been proposed by the excavators with regard to the Doric temple of Apollo, and the fountain of Glauce.

At a recent meeting of the German Archæological Institute in Athens, Dr. Dörpfeld gave an account of his discoveries at Leucadia, which he identifies with the Homeric Ithaca. Considerable quantities of earthenware, weapons, domestic implements, and smaller objects have been found in the course of the excavations. These show great similarity to the objects discovered at Zerella by Mr. Ware, at Sesklos by M. Tsountas, and in the Second City of Troy. Dr. Dörpfeld thinks them the work of an Achæan civilization in northern and western Greece, contemporary with the Mycenæan age. The character of these remains is relatively primitive, both as regards their artistic value and their adaptation to practical needs; but this difficulty the excavator tries to explain by the theory that the realm of Odysseus was merely an outlying portion of the Achæan civilization.

At a meeting of the French Archæological School in Athens, M. Holleaux gave a summary of the explorations at Delos. Within the sacred enclosure, next to the temple of the Delians, which had already been identified, traces of two large edifices have been uncovered. To judge from the site of the remains and from their character, they seem to have belonged to two other temples. The building nearest the Temple of the Delians has been identified as the Temple of the Athenians. A large semicircular marble base, with sockets for the reception of seven statues, has been discovered, indicating that this was the "Temple of the Seven Statues," as the Temple of the Athenians was commonly called. Moreover the architectural and sculptural fragments, of which a fairly large number have come to light, as well as some Attic inscriptions, leave no doubt that the edifice was the work of Athenians. The other building to the north of the Temple of the Athenians, M. Holleaux identifies as the "poros temple," mentioned in the inscriptions. Unfortunately, not a single stone of this building remains above ground. This fact is probably due to the nature of the porous stone, whose loose texture and friability make it easy to quarry for other buildings and less able to withstand the inclemencies of the weather.

The Grolier Club will hold till May 8 an exhibition of the engraved work of the late Edwin Davis French. Among the exhibitors at the dealers' galleries in this city are etchings in colors at Brandus's.

From Bonn the death is reported of Ernst K. aus'm Weerth, for many years director of the Rhenish Provincial Museum. His archæological works include "Kunstdenkmäler des Mittelalters in den Rheinländern," "Bad der römischen Villa zu Allenz," "Mosaikboden von St. Gereon zu Köln," "Waldmalereien des christlichen Mittelalters zu Köln."

Mlle. Eugénie Hautier, a pupil of Robert-Fleury and Isabey, has died at the age of eighty-seven. She exhibited frequently at the Salon in the sixties, but since then had led a retired life

Another French artist whose death is announced is Jean-Henri Zuber at the age of sixty-four. He studied under Gleyre, and became a member of the Société des Artistes Français. Four of his pictures are in the Luxembourg.

BOOKS OF THE WEEK.

Adams, Joseph H. Harper's Machinery Book for Boys. Harper. $1.75.

A Gentleman from Mississippi: A Novel founded on the play. J. S. Ogilvie Publishing Co.

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American Political Science Association Proceedings. December 28-31, 1908. Baltimore: Waverly Press.
Anderson, Lewis F. History of Common School Education: An Outline Sketch. Henry Holt.
Andreyev, Leonid. The Seven Who Were Hanged. Translated by Herman Bernstein. J. S. Ogilvie Publishing Co. $1.
Bacheller, Irving. The Hand-Made Gentleman. Harper. $1.50.
Balzac, Honoré de. César Birotteau. Edited by Wilhelmine E. Delp. Henry Frowde.
Beeching, H. C. William Shakespeare, Player, Playmaker, and Poet. John Lane. $1 net.
Bell, Euphemia Young. Beautiful Bermuda. J. D. & F. R. Bell.
Boggess, Arthur Clinton. The Settlement of Illinois, 1778-1830. Chicago Historical Society.
Bohannon, Hattie Donovan. The Light of Stars. R. F. Fenno. $1 net.
Book of Good Cheer. "A Little Bundle of Cheery Thoughts." Edited by Edwin Osgood Grover. Chicago: P. F. Volland.
Book of Good Fellowship; "A Plate of Toasts." Edited by Edwin Osgood Grover. Chicago: P. F. Volland.
Buxton, Charles Roden. Turkey in Revolution. Scribner. $2.50 net.
Carlyle, Thomas. Love Letters of—and Jane Welsh. Edited by Alexander Carlyle. 2 vols. John Lane. $8 net.
Collins, James H. Human Nature in Selling Goods. Philadelphia: Henry Altemus. 50 cts.
Copper Handbook: A Manual of the Copper Industry of the World. Vol. VIII. Houghton, Mich.: Horace J. Stevens.
Cornish, Vaughan. The Panama Canal and Its Makers. Boston: Little, Brown. $1.50 net.
Davis, Michael M. Psychological Interpretations of Society. Longmans, Green.
Day, Lewis F. Nature and Ornament. I. Nature. The Raw Material of Design. Scribner. $2 net.
Dealey, James Quayle. The Development of the State: Its Governmental Organization and Its Activities. Silver, Burdett. $1.50.
Driver, S. R. Modern Research as Illustrating the Bible. Published for the British Academy by Henry Frowde.
Estabrook, Alma Martin. The Rule of Three: A Story of Pike's Peak. Boston: Small, Maynard. $1.25.
Faith and Works of Christian Science. By the Writer of "Confessio Medici." Macmillan. $1.25 net.
Greenwood, G. G. In re Shakespeare: Beeching v. Greenwood. John Lane. $1 net.
Hanks, Charles Stedman. Our Plymouth Forefathers: The Real Founders of Our Republic. Boston: Dana Estes. $1.50.
Hays, Helen Ashe. A Little Maryland Garden. Putnam, $1.75 net.
Howlett, Maurice. Artemision: Idylls and Songs. Scribner. $1 net.
Heazlitt, Clarence Watt. When Skies Are Gray, with a Rift or Two. Verses. Neale Publishing Co.
Henderson, Charles Richmond. Social Duties From the Christian Point of View. Chicago: University of Chicago Press. $1.25.
Hueffer, Oliver Madox. A Book of Witches. John McBride Co. $2.50 net.
Hugo, Victor. Préface du "Cromwell." Edited by Edmond Wahl. Henry Frowde.
Hyde, William De Witt. Self-Measurement: A Scale of Human Values. B. W. Huebsch. 50 cts. net.
James, Henry. The Wings of the Dove. 2 vols. Scribner.
James, William. A Pluralistic Universe. Longmans, Green. $1.50 net.
Johnson, A. E. Tom Browne, R. I. Macmillan. $1.50 net.
King Who Never Reigned: Being Memoirs Upon Louis XVII by Eckard and Naundorff. John McBride Co. $3.50 net.
Kuropatkin, General. The Russian Army and the Japanese War. Translated by Capt. A. B. Lindsay. 2 vols. Dutton.
Jerrold, Walter. Thomas Hood: His Life and Times. John Lane. $5 net.
Lamb Shakespeare for the Young. Macbeth; Romeo & Juliet. Duffield. $1 net each.
La Vie politique dans les deux mondes. Publiée sous la direction d'Achille Viallate. Deuxième Année. Paris: Félix Alcan.
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Lincoln, Joseph C. Our Village. Appleton. $1.50 net.
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Long, Charles M. Virginia County Names: Two Hundred and Seventy Years of Virginia History. Neale Publishing Co. $1.50.
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Marks, Jeannette, and Moody, Julia. Little Busybodies. Harper. 75 cts.
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Otis, Alexander. Hearts Are Trumps. John McBride.
Oxford English Dictionary. Edited by James A. H. Murray. Vol. VIII. Henry Frowde. $1.25.
Political and Economic Organization of Modern Japan. Yokohama: Kelly & Walsh.
Remensnyder, Junius B. Mysticism: Psychology, History, and Relation to Scripture, Church, and Christian Life. Burlington, Ia.: German Literary Board. 25 cts.
Rice, Alice Hegan. Mr. Opp. Century. $1.
Robertson, J. G. Milton's Fame on the Continent. Published for the British Academy by Henry Frowde.
Royall, William L. Some Reminiscences. Neale Publishing Co. $1.50.
Schomer, Abraham S. The Primary Cause of Anti-semitism: An Answer to the Jewish Question. Israel Publishing Co.
Sismondi, J. C. L. Simonde de. Pavie et le Sac de Rome. Edited by Arthur Wilson-Green. Henry Frowde.
Stephen, Leslie. The Playground of Europe. Putnam. $1.50.
Stone, Cliff Winfield. Arithmetical Abilities and Some Factors Determining Them. Published by Teachers College, Columbia University.
Terreve, Retsel. A Man Without Principle? Baltimore: Lowenthal-Wolf Co. $1.50.
Thwaites, Reuben Gold. Cyrus Hall McCormick and the Reaper. Madison: State Historical Society.
Tracy, Virginia. Merely Players: Stories of Stage Life. Century. $1.50.
Traube, Ludwig. Vorlesungen und Abhandlungen. Edited by Franz Boll. Munich. C. H. Beck.
Tudor Facsimile Texts: Youth, Nice Wanton, Like Will to Like. London: T. C. & E. C. Jack.
Voyages of Drake and Gilbert. Select Narratives from the "Principal Navigations" of Hakluyt. Edited by Edward John Payne. Henry Frowde. 60 cents.
Wilcox, Ella Wheeler. Poems of Progress and New Thought Pastels. Chicago: W. B. Conkey Co. $1.25.
Wood, Sumner Gilbert. The Taverns and Turnpikes of Blandford, 1733-1833. Published by the Author.

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